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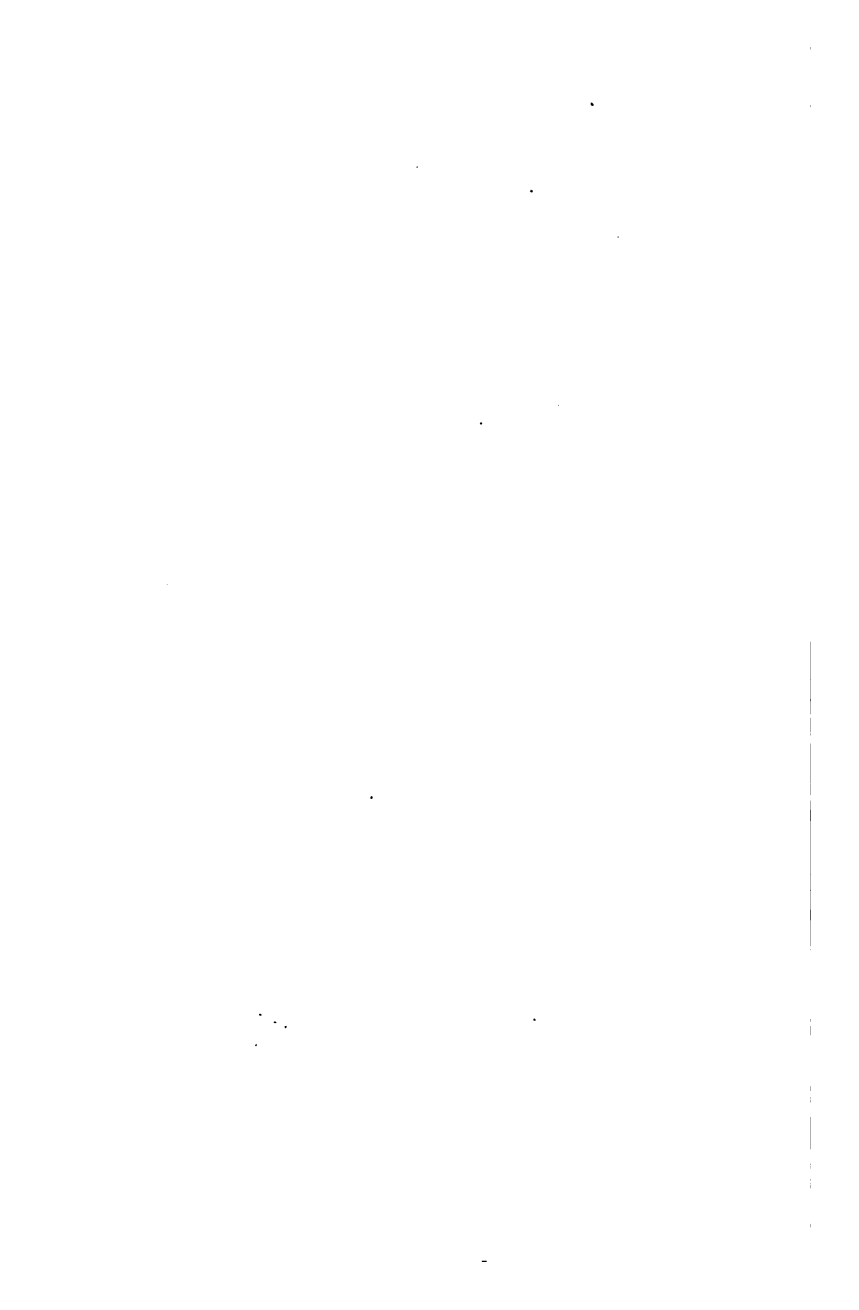
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THE JESUITS;
 OR,
 AN EXAMINATION
 OF THE
 ORIGIN, PROGRESS, PRINCIPLES,
 AND PRACTICES
 OF
 THE SOCIETY OF JESUS;
 WITH OBSERVATIONS ON
 THE LEADING ACCUSATIONS OF THE ENEMIES OF
 THE ORDER.
 BY
 THE REV. W. WATERWORTH, S. J.

London:

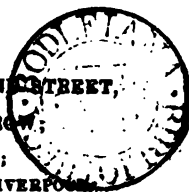
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AND 22, PATER NOSTER ROW;

W. PHILLIPS, HEREFORD;

P. HOGAN, SALISBURY STREET, LIVERPOOL.

1852.



THE JESUITS,

&c.

THE Society of Jesus owes its origin to Ignatius of Loyola, who was born in 1491, in the mountainous province of Guipuzcoa, which is situated at the eastern extremity of the northern coast of Spain. Illustrious by descent, Ignatius was called whilst yet a child to the Court of Ferdinand of Castile, to attend the monarch in the quality of page. This office was but ill-suited to his natural dispositions. Ambitious of glory and sensible of his own capabilities, he bore with impatience the inactivity which fettered him, an impatience which increased, at the mention of the martial fame of his brothers, whom he longed to follow to the field, there to share their dangers, their fatigues and their glory. His hopes were not long frustrated. Through the influence of Don Antonio Manriquez he obtained his release, and by him was instructed in the use of arms and in the rules of war; in both of which he made such proficiency, as to be able soon to exchange the school for the camp, the theory for the practice of war. In his new situation he quickly distinguished himself

as well in service as in command; and in the defence of Pampeluna against the French, he is said to have been the only officer who had courage and resolution enough to resist the unjust conditions of the enemy, and to exhort the soldiery rather to die an honourable death in the defence of their king and country's right, than purchase a life of ignominy and disgrace, at the price of their allegiance. His words roused for awhile the drooping spirits of the besieged. With courage they resisted the onslaught of the enemy, till their leader was struck to the ground:—with Ignatius fell the hopes and the city of the Spaniard.

Had Ignatius now ended his days, it is probable that the history of even his military exploits would never have reached us: to other causes he owes the preservation of his name. Whilst confined to his bed from the wound he had received, the pain of which was endured with an indifference which surprised his medical attendants and friends, anxious to wile away his time, or relieve his wearied thoughts, he called for a work on chivalry. But at that time no such work could be found; in its stead were presented a life of Christ by Landulf the Carthusian, and another volume containing the lives of several saints. These he perused, at first with all the indifference of wearisomeness; afterwards with pleasure, and at last with feelings of emotion to which hitherto he had been a stranger. He was surprised at the heroism of men, who could by self-denial, poverty, fasts, and the other rigours of penance, wage unceasing war with self. He examined the motives of the actors, and learned to envy the generosity which could relinquish every pleasure here, in order to attain the end of man's creation. He

too would wish to imitate their example; but the thought was hardly conceived, when desires, more flattering to the mere feelings of man, and more in unison with the ideal of human greatness which Ignatius had so often pictured to himself, presented themselves to his mind, and seemed to demand their former ascendancy. Not to have felt affected by the idea of the sacrifice of honours which had been long courted, and of renown which had been partially attained; or to have despised the imagined scoffs, affronts and taunts with which he would be assailed in case he altered his plan of life, and chose the hermit or the confessor for his model, instead of the cavalier, would have been unnatural; but to have succumbed to such feelings, would have been equally inconsistent with the character of the bold but unfortunate, Biscayan officer. Whilst he felt as a man, he reasoned like a Christian; and by carefully observing the motions of his heart, and thus discovering the origin and tendency of the internal struggle, he learned that his repugnances were merely the suggestions of weakness, and that in the incontestibly nobler pursuits of virtue, he might prosecute a plan of life which, though not easy, was not attended with insurmountable difficulties, whilst it certainly was more noble, more independent of circumstances, and more useful than that which he had hitherto pursued. These conclusions were based on a mature examination of indisputable principles, not on restlessness or fancy; and hence resulted that firmness of resolve which neither brotherly love, nor domestic happiness, nor the long list of disgusts, temptations, and settled melancholy, which almost exhausted the emaciated penitent in the grotto of Manresa, whither he

had retired after his flight from Loyola, and his pilgrimage to Montserrat, to bewail his sins, could ever shake much less overthrow. He determined on relinquishing all worldly honours and pursuits : his military costume he gave to a pauper ; his sword he offered at the altar of the Blessed Virgin at Montserrat ; and clothed in the pilgrim's weeds proceeded to Manresa, where he spent his time in prayer and penance, till the honours shown to the unknown penitent, forced him from his retirement, to seek some other place of privacy. For some time, Ignatius had earnestly desired to execute a plan the dearest to his heart, and he fancied that the moment had arrived, when his wishes might be realised. To visit the Holy Land, and venerate the spots hallowed by the birth, the teachings, miracles, sufferings, and resurrection of the Redeemer, had always been looked upon by the Christian as an action most holy and commendable. Ignatius would walk in the footsteps and emulate the piety of the pilgrim ; he, too, would kiss the sacred spots, and like the pilgrims of olden times, would first visit the *limina apostolorum* at Rome, and supplicate the blessing of Peter's successor on his design. He arrived at Rome in 1523. Adrian the Sixth, the reigning pontiff, received him with the kindness of a father and blessed him. After this, Ignatius did not linger long in the Eternal City : he hastened to Venice, whence notwithstanding the gloomy and ominous language of friends who would have induced him to alter his determination, he set sail for the Holy Land. He arrived at Jerusalem on the fourth of September of the same year. His desires were at length accomplished ; and the joy which filled his breast was proportioned to the extent of his previous

longings. Repeatedly he visited all the holy places ; but Calvary was his favourite resort. He could not think enough on the sufferings there endured for him and for a guilty world, by the God-man ; nor could he kiss as often as he wished the spot hallowed by the Redeemer's blood. He went and returned ; returned and went again to the holy mountain : his life was a walk around the hill of life and salvation,—the hill where Charity was perfected, and weakness was made powerful. The recollection of Christ's sufferings rekindled in him a double feeling ; a feeling of sorrow for his own sins, and an anxious desire of labouring for the salvation of those infidels, who crowded the very places where the Saviour had lived, and taught, and bled, and died. This desire was communicated to the superior of the religious who guarded the holy sepulchre, but was not approved of ; and the expression of this disapprobation, induced Ignatius to embark on the following day for Venice, which he reached at the end of January, 1524.

Though baffled in his design of labouring for the conversion of the infidels of Palestine, Ignatius did not abandon his resolution of being useful to his neighbour. With regret he called to mind the number of those, who had never known the true faith ; and the apostacy of Germany which, with the headlong fury of the torrent carried destruction in every direction, filled his soul with an impatient zeal : and he anxiously asked himself, what measures would be best calculated, to secure the conversion of the one, and the return of the other to Catholic unity. To him it appeared that at that moment, learning was more than useful, *it was necessary*. The enemies of religion, by their fascinating

style, at once attracted the attention and respect of the people, and by their appeal to sacred and profane writings gave an air of plausibility, and holiness, to their peculiar opinions on subjects connected with religion. This appeal and these effects were necessarily to be obviated by a similar appeal and by an equal amount of learning: and hence he determined on commencing a course of humanities. For this end he immediately repaired to Barcelona, where, on his arrival, he presented himself to the master of a grammar school, to whom he communicated his design, which was listened to with attention and eventually much commended. The hero of Pampeluna, the descendant of the noble family of Loyola, the spirited page, was now to be seen at the age of thirty, a stranger hitherto to study, learning in the company of little children the first lessons of grammar, and depriving himself of every pleasure, in order to succeed in the most irksome of pursuits. But he knew the greatness of the object he had in view, and this knowledge gave a stimulus to his exertions. For two years he applied with unremitting vigour, and with such success, that at the expiration of that period, he was advised to leave the study of humanities, for the higher and more interesting pursuits of philosophy. Accordingly he went to Alcalá, a university which had been recently founded by Cardinal Ximenes, and which was honourably distinguished by the eminence of its professors. Here, however, he made little or no progress. Endeavouring to learn at the same time three different sciences, he learned none; and, to his regret, he discovered his error, when much time and much labour had been unprofitably spent. Circumstances eventually

forced him to quit Alcalá, and afterwards Salamanca, whither he next went, destined by heaven to finish his studies in Paris, where he arrived in 1528. In the French capital he made rapid progress in his scholastic pursuits, and after the usual period, was admitted to the degree of master of arts, with great applause. Success was followed by increased diligence and application, and at length Ignatius was delighted to find himself possessed of that amount of theological knowledge for which he had so long sighed, and to attain which, he had passed through so many difficulties.

Had our saint intended only to have acted the part of a simple missionary, nothing would have prevented him from entering almost immediately on the duties of that office; and possessed of zeal and learning, he might have calculated on the most favourable results from his own individual exertions. But this was not the case; at Manresa he had conceived the design of forming a society of learned and virtuous men, who, acting from the same principle and pursuing the same end, might, by their concentrated efforts, effect infinitely more than could be done by the disconnected endeavours of the same number of isolated individuals. After much deliberation with himself and prayer with God, he endeavoured, nor were his endeavours vain, to infuse his spirit into the breasts of two distinguished members of the university, Faber and Xavier. These gained, seven others, distinguished alike for virtue and learning, followed—Le Jay, Lainez, Salmeron, Bobadilla, Rodriguez, Codurius, and Broet. To these, in July, 1534, Ignatius opened his mind, relative to his intentions of spending his life in labouring for his own and his neighbour's salvation, in connexion with others,

who might be fitted by their zeal, learning, and abilities, for the important and arduous undertaking. He hoped, he said, that such too was their design, and that they would labour with him to bring back to Christ those souls, which were miserably perishing, torn from God by infidelity, heresy, and passion. He soon perceived that it was useless to add another word. Those whom he addressed had long entertained similar wishes and determinations, and these wishes were at once avowed. With joy they bound themselves by vow, on the 15th of the following August, to spend their lives in labouring to effect the conversion of the infidels of Palestine ; or in the event of the impracticability of this design, to offer themselves to the successor of St. Peter, to receive from him that mission and employment to which he might be pleased to destine them.

Such was the humble origin of a society destined to act so conspicuous a part on the wide theatre of the world ; such the partial and imperfect development of a system which has been the admiration of the wise and good of every succeeding age and nation.

To effect their object, Ignatius and his companions pledged themselves to spend all their days and moments in seeking the greater honour and glory of God, and for this end only to labour. Not only were they to be poor for the love of Christ, but they renounced by vow, all preferment in the Church, and engaged never to receive any stipend or reward, as a remuneration for the discharge of any duty of the ministry, however onerous. God was to be their reward. In purity and detachment from the mere creature, Ignatius would have his followers resemble angels ; and the only exception even to the obedience of the will, was the case of a

command being imposed, opposed to the law of God : then, but then only, disobedience was a duty ; in every other case, obedience was an obligation as sacred as the vow of religion. None were to choose their own posts of office, but every one was to content himself with the employment allotted to him, whether it were to evangelize the infidel, travel to the frozen North or burning South, instruct the heretic, or preach to the Catholic ; teach the rudiments of education, or deliver lectures on the higher and more esteemed sciences of Rhetoric, Logic, Philosophy, Theology, or Law.

The pulpit and the mission were indeed leading objects of Ignatius's care ; but the schools in which youth should be taught gratuitously, the highest sciences, as well as the lowest rudiments of education principally engaged his attention. Knowing experimentally, of what importance it was to form and perfect the will, the conscience, the imagination, the intellectual and reasoning powers at an early period, Ignatius resolved on opening schools and colleges, as far as circumstances would permit this, every where, which should be conducted by men of virtue and prudence as well as learning ; by men too, who by their mildness and gentleness, their engaging and fascinating manners would secure the confidence and esteem of the scholars, and a corresponding diligence in application and propriety of deportment.

But besides preaching and teaching in the schools, the new order had numerous other duties to perform. Ignatius would not allow any act of charity, by which a neighbour could be benefitted, to be considered foreign to his Institute. Hence he wished that hospitals and prisons should be attended, that missions and retreats

and pious confraternities should be encouraged, and that books of piety and controversy and general literature should be published, whenever circumstances should require any, or all, of these means of defending or preserving, of awakening or illustrating faith.

It being further the object of Ignatius to establish his Order in every division of the known world, and to make each member of it, as it were, a Cosmopolite, it was obviously requisite that Jesuits should not interfere in political questions; and that in the midst of the world of politics, they should themselves be free from all political bias: hence every Jesuit was forbidden to be an executor or proctor in civil matters, to meddle in the temporal concerns of others, to engage in commerce, or to side with any political party whatsoever in state disputes.

The design was great and noble; but to carry it out, many and great graces of God would be absolutely requisite; and the means of grace were not overlooked by the new lawgiver. Every Jesuit was bound, on his admission into the Order, to spend two entire years in prayer and other religious duties, abandoning the while all secular studies and employments; and during the whole of his life, his was the duty to spend one hour each day in meditation, another half hour in the examination of conscience, and a considerable time in spiritual reading. Each day, too, he was to assist at the Mass, and visit the Holy Sacrament; and once at least each week to confess his sins and receive the Blessed Sacrament. There was likewise an annual obligation. In order more perfectly to know himself, and to detach himself still further from creatures, he engaged to retire, as it were, each year, during the

space of eight or ten days, from the world, to commune in solitude like a Moses with his God, spending all his time in prayer and spiritual reading, and pious thoughts and self-examination. Such are a few of the means of obtaining grace prescribed by Ignatius; and such was his project—a project fully explained and developed in the constitutions which he drew up with infinite pains, marking out to every individual, in whatsoever situations he might be placed, the exact course to be pursued, and the dangers which were particularly to be guarded against. To give even a synopsis of these constitutions would be impossible in a work like this. Suffice it, however, to say, in reference to them, that the most eminent statesmen, and the wisest diplomatists of every persuasion, have declared them to be the model of wise legislation. Cardinal Richelieu, the ablest statesman of his day, called the constitutions of Ignatius *a perfect code of laws* !(*)

It could hardly be expected that Rome would refuse its approval of an Order so well calculated to reinstate her in her former greatness, and to stem the torrent of vice and heresy which was then overflowing various countries. Paul III. approved the institute in 1540, and soon were Jesuits seen toiling and dying in the cause of religion in nearly every country of Europe. Nor did Europe alone witness their labours and zeal. Missionaries from this body passed over to Asia, Africa, and South America. Japan was Christianized, China numbered the converts by thousands, and South

(*) Perhaps nothing was ever written in favour of human laws, more laudatory, than the following words of Richelieu, in reference to the constitutions. *Avec des principes si surs, des vues si bien dirigées, on gouverneroit un empire égal au monde.*

America joyfully received the faith, which was announced to them by the European Jesuit. The great Order went forth conquering and to conquer. In spite of oceans and deserts, of hunger and pestilence, of spies and penal laws, of dungeons and racks, of gibbets and quartering blocks, Jesuits were to be found in every country arguing, instructing, consoling, animating the courage of the timid, inflaming the hearts of the tepid, and holding up the cross before the eyes of the dying. They were to be found, says Macaulay, in the depths of the Peruvian mines, at the marts of the African slave caravans, on the shores of the Spice islands, in the observatories of China, and in the gold plains of California. They made converts in regions which neither avarice nor curiosity had tempted any of their countrymen to enter; and preached and disputed in tongues, of which no other nation of the West understood a word.^(*)

It is impossible to enter into details relative to the plans of action, and the ardour with which these plans were executed, in a brief digest like this: the voluminous history of the Society, written by Orlandinus, Maffei, Juveney, Bartoli, Cordara, and scores of others of equal distinction, as polished and accurate writers, is only the record of these plans carried into execution. As Macaulay again justly observes, with what vehemence; with what policy; with what exact discipline; with what dauntless courage; with what self-denial; with what forgetfulness of the dearest private ties; with what intense and stubborn devotion to a single end, the Jesuits fought the battles of the Church, is written in

(*) Mac. on Ranke's Popes, p. 23.

every page of the history of the Church during several generations, and the history of this Society is the history of the great Catholic reaction. It possessed itself at once of all the strongholds which command the public mind ; of the pulpit ; of the press ; of the confessional ; of the colleges. Wherever the Jesuit preached, the Church was too small for the audience : he was looked upon as an apostle, a Bonerges, a wonder-worker. The name of a Jesuit on a title-page secured the circulation of the mightiest folio or smallest duodecimo. It was in the ears of the Jesuits, that the powerful, the noble, the illustrious, the learned breathed, the secret history of their lives. It was at the feet of the Jesuit that the youth of the higher and middle classes were brought up from childhood to manhood, from the first rudiments to the courses of rhetoric and philosophy. Literature and science, lately associated with infidelity, or with heresy, now became the allies of orthodoxy, under the protection and name of the great Order. (*) Prior to the death of Ignatius, millions of idolators had been converted by the members of his Order ; and in Europe they were in possession already of more than a hundred colleges, wherein the elite of every kingdom went to hear and receive instructions from the talented professors. Even then, this Society might have asked, without a boast, in the language of the poet :

Quæ regio in terris, nostri non plena laboris
Est.——

And though the literary reputation of the Order was great from the beginning, it did not decrease ; the reverse, it increased with the continuance and increase

(*) Vide Macaulay, l. c. 8.

of the body. At Paris, says the eloquent Cardinal de Maury, the great College of the Jesuits was a central point which attracted the attention of all the best writers, and of persons of distinction of every rank. It was a kind of permanent literary tribunal, which the celebrated Piron in his emphatic language used to style *la chambre ardente des reputations litteraires*, always dreaded by men of letters, as the principal source and focus of public opinion in the Capital. This eulogium may be applied to the other great colleges of the Society, at Rome, Naples, Cologne, Louvain, and elsewhere.

The Jesuits were invited to the Council of Trent, where the great Lainez' opinion was nearly equivalent to a decision, and where Le Jay, Canisius, and Salmeron were not less admired for their singular humility and other virtues, than for the extent of knowledge and greatness of ability, which they then exhibited. Flattering as was the reception which the *minima Societas*—this expression was dear to the sainted founder of the Order—received, prior to the celebration of the great Council, it was still more flattering after the happy termination of the sessions of this last and most important of the eighteen Œcumenical Synods of the Church. Not only did the colleges and scholars committed to the Society increase, but the prelates who had had such striking proofs of the wisdom and virtues of a few of the members of the Order, eagerly sought for their services in their respective dioceses; and kings and princes who had heard of the Society through their ambassadors, chose the members of this body for their spiritual guides, their preachers, and the instructors of their children. With this dispersion of the Jesuits through the world, their own numbers rapidly and steadily in-

creased, candidates for membership offering themselves nearly every where, and from nearly every position of society ; so that prior to the suppression of the Order by Pope Clement XIV. in 1773, the members of the body exceeded at one and the same time, twenty-two thousand individuals. And the approbation of the great and good was lavishly bestowed on the body, for more than two centuries. Nineteen popes in succession approved of the Institute, and blessed the exertions of the zealous labourers ; numerous bishops regarded them as most useful and untiring auxiliaries in the sacred ministry ; the learned applauded their knowledge ; and people in hundreds of cities, towns, and villages admitted the importance of their gratuitous and willingly-bestowed services. A few authorities of a general character confirmatory of these positions, may prove as interesting to the reader as they are called for by the misrepresentations and misconceptions of the present times.

1. Clement XIII., in a bull dated January 7, 1765, thus writes : " The Institute of the Society of Jesus, has been approved, after a strict examination, by our predecessors of happy memory Paul III., Julius III., Paul IV., Gregory XIII., Gregory XIV., and Paul V., frequently confirmed and honoured by special favours and graces by the same and many others of our predecessors to the number of nineteen, highly commended by prelates both of this and of preceding ages, as an instrument peculiarly useful to promote the divine worship, honour and glory, also the eternal salvation of souls ; and as such constantly maintained and protected by the most powerful and pious monarchs, and the most illustrious princes of the Christian world.....It has received the

united praises of many men renowned for sanctity, now enjoying eternal glory in heaven. The Church has cherished it in her bosom for the long space of two centuries, and has ever committed the chief part of the sacred ministry to its professors with great gain of souls ; and finally, it has been pronounced *pious* by the Catholic Church herself in the Council of Trent. Yet there have lately appeared some, who, by wicked interpretations, have dared not only in conversation, but in writings and publications, to call this very Institute irreligious and impious, to revile it, and represent it as wicked and shameful ; and have gone to such lengths, that not content with their own private thoughts, they have employed every artifice to convey the like poison from country to country, and to pour it out everywhere ; nor have they yet ceased, wherever they can find any of the faithful off their guard, to instil craftily into their minds their own notions ; than which there can be nothing more injurious, nothing more offensive to the Church of God ; as if she had so shamefully erred as solemnly to deem what is impious and irreligious devout and acceptable to God, and had been by so much the more scandalously imposed upon by how much the longer, namely, for more than two hundred years, she had with the greatest loss of souls, suffered such a stain to remain in her bosom. Neither justice, which commands that all should receive what belongs to them and be protected in their rights, nor my pastoral solicitude for the Church, can suffer any further delay in putting a stop to this so great evil, which shoots its roots the deeper, the longer it remains unnoticed.

“ In order, therefore, that we may remove so serious.

an injury from the spouse, the Church, divinely committed to our charge, and also from this Apostolic See ; and that, by our apostolic authority, we may check such unjust and impious assertions, spread far and wide to the seduction and ruin of souls, entirely regardless of equity and reason ; that the constitution of the clerks regular of the Society of Jesus may remain undisturbed, according to their appeal to us for justice, and be more firmly established by the same our authority, and that we may afford them consolation in the present grievous state of their affairs ; and lastly, that we may comply with the *desires of our venerable brothers the bishops*, who, from every part of the Catholic world, have written to us letters greatly extolling the said Society, all declaring that they were of the greatest use to them in their respective dioceses ; of our own accord and certain knowledge, and by the plenitude of the apostolic power, following the footsteps of all our predecessors, by this our constitution, which is to be in perpetual force, in the same mode and form in which they have proclaimed and declared, we also proclaim and declare, that the Institute of the Society of Jesus is replete with piety and holiness, as well on account of the chief end it has in view, namely, the defence and propagation of the Catholic religion, as on account of the means which it directs to be used for that end, hitherto confirmed to us by experience itself ; for we know that even down to these times its discipline has produced many defenders of the orthodox faith, and pious preachers, who, with unshaken constancy of mind, have encountered dangers by sea and by land to bear the light of the gospel to barbarous nations. And indeed those who profess the said

laudable Institute are always earnestly employed, some in educating youth in the practice of religion and the learned sciences; others in the direction of spiritual exercises; others again in the assiduous administration of the sacraments, especially those of Penance and the Eucharist, and in exciting the faithful to a frequent use of them; as also in refreshing the inhabitants of country places with the divine food of the word of God. And as it evidently appears, that the said Institute of the Society of Jesus has been established by Divine Providence for these great ends, we also approve it; and in virtue of our apostolic authority, we confirm the approbation of our predecessors bestowed on the said Institute."

2. Nor were these expressions dictated, during a moment of excitement. The predecessor of the fourteenth Clement had years previously made use of equally striking language in favour of the persecuted Society of Jesus. In his letter to Louis XV., dated June 9, 1762, he thus addresses the French monarch: "We come again to implore your majesty's powerful protection; but we now sue no longer for that protection in favour of the religious of the Society of Jesus, but for the welfare of religion, whose cause is intimately connected with theirs. The enemies of this holy Institute have for a long time aimed at their destruction; they have looked upon that measure as absolutely necessary to bring about their dark designs. The time is now come, that they see their projects upon the point of being crowned with immediate success; and we deplore, with the most sensible grief, the abolition which is intended of that Order and going to be executed in your majesty's dominions; where those religious are engaged so advantageously in the instruc-

tion of youth, teaching sound doctrine and the practice of good works, by which faith and religion are cultivated and maintained. We know that your majesty is as sensibly affected as we are with these sad events; we are not ignorant what pains your majesty has taken, and how much you have laboured to prevent their taking effect; but it is also quite necessary for your majesty to leave no means untried, and to make use of the supreme power which God has put into your hands with regard to a matter so prejudicial to religion. In effect, the most sacred rights of religion are in danger, when the *secular powers pretend to invade the sanctuary, by setting themselves up for masters in doctrinal matters, for arbiters and judges with respect to the most solemn engagements, by which religious persons are consecrated to God, and qualifying in the most injurious manner the rules of a Christian society; rules so solemnly commended and approved by the Holy See, that See to which Jesus Christ hath promised his assistance, and light, for the guidance of his flock.*"

8. Thirteen days later, the same Pontiff thus writes to the Bishop of Valence on this same matter. "Your letter of the 16th of May, which we have lately received, sets out, with a great but very just complaint, of the wrongs done at this time, in France, to the clerks regular of the Society of Jesus, a body of men, who have, without doubt, deserved extremely well of the orthodox faith and the Christian commonwealth, who are now most grievously oppressed by their, and the Catholic Church's joint enemies, and almost totally stripped of their substance. And, what is more surprising, they, who were admitted into the kingdom, almost two hundred years ago, under the authority of

the most Christian kings, and encouraged by the protection and favour of those most religious princes, are now abolished on a sudden, to the great prejudice of the Catholic Church and of the state, and in opposition to the laws of God and man, by those, whom it behoved by their duty and station to be the guardians of equity and the laws, *not only without a trial, but without any crime laid to their charge before any tribunal, on their being cruelly calumniated, merely upon uncertain rumours, raised by the envy and slanders of factious persons.* But however this may have the appearance of a prodigy, it is neither new nor unusual in the Church of God. Your fraternity also knows, that ‘all those who will live godly in Jesus Christ, shall suffer persecution.’ (2 Tim. iii. 12.) For our part, we pity them; nor do we desire anything more out of our paternal affection to them, than their escaping with safety out of this foul and most horrible storm. But we feel a still greater concern for those, who with so great a hazard of their eternal salvation, have attacked in so outrageous a manner a pious Institute, and most serviceable to the Church. These men seem to be pointed out by the apostle in these words: ‘Evil men shall grow worse and worse’ (1. c. 13,) and what is more dreadful, ‘driving others into error.’—June 22nd, 1762.

4. Again, in a letter addressed to all the archbishops and bishops of France, dated July 9, 1763, after lamenting the wickedness of the times, and the incessant attacks made on religion, he adds, “But the thing which gives the deepest wound to the public weal and to the faithful, which is the greatest insult to the Apostolic See and to you, is the persecution they (the enemies of

the Church) have raised against the Society of Jesus, which has ever supplied the Church with many able champions, which has long been set up as a sign which shall be contradicted, and now by the credit of a prevailing faction is oppressed and dissipated. Its Institute—*that* Institute which the Roman Catholic Church, assembled in the Council of Trent, approved of; *that* Institute upon which our predecessors have bestowed so many solemn encomiums, which has hitherto found protection and received the most signal marks of favour from the kings of France; *that* Institute which you yourselves, not so much out of gratitude, as from a principle of equity, have celebrated and publicly declared to have been of singular service to you in your respective dioceses,—is now loaded with a heap of antiquated and groundless calumnies, is treated as a pest and infection which had crept into the Church of God, and burnt publicly by the hands of the common hangman, with all the marks of infamy.”

5. All the cardinals, archbishops, and bishops of France, in number forty-six, wrote to the king, to the same effect. Like Clement they praised the Institute; told his majesty how it had been approved of by all the great and good; and added the following eulogy. “The Jesuits are of great service in our dioceses, enforcing and giving new life and vigour to piety and religion, by their sermons, their spiritual instructions, their missionary excursions, their congregations, spiritual retreats, &c., performed with our approbation and authority. For these reasons we are persuaded that to deprive the people of their instruction would be extremely prejudicial to our dioceses.” In this same instrument they allude in the following words to the

origin of the charges, and the charges themselves commonly urged against the Society. "Our history informs us, that in the infancy of the Society in France, the Calvinists used their utmost endeavours to hinder the growth of a body of men raised up on purpose to oppose their errors, and to stop the spreading contagion. To this end they dispersed in every direction a multitude of pamphlets, in which the Jesuits were arraigned, as professing a doctrine inconsistent with the safety of his majesty's sacred person, being well assured that the imputation of so atrocious a crime was the shortest and securest way to bring about their ruin. These *libels* soon raised a prejudice against the Jesuits in the minds of all those who had any interest in opposing their establishment in France, and some communities even joined in the impeachment. The crimes which are now laid to their charge in the numberless writings that swarm in all parts of your majesty's dominions *are no other than those which were maliciously forged and published above one hundred and fifty years ago*. It is not from such libels as these that we are to form a just idea or rational judgment of the Jesuits' doctrine or behaviour. Such wild and groundless accusations did not deserve our attention, and the little notice we took of them may be a convincing proof to your majesty of the Jesuits' innocence. . . . To render the Jesuits more odious to the public, care has been taken to hold them up as the first broachers of a doctrine that was published long before they had a being; their enemies have spared no pains to confound and perplex all our ideas concerning this doctrine, jumbling together, at all events, right or wrong, truth or falsehood, in order to bring in the Jesuits guilty. . . . We must likewise

observe to your majesty, that the instructions of the Jesuits in our dioceses are all performed in public: innumerable persons of all conditions are witnesses of what they teach, and we have the honour to assure your majesty that they never were accused at our tribunal of teaching any such doctrine as is now imputed to them. Let us inquire of those who have been brought up in their colleges, who have frequented their missions, their congregations, their retreats,—*we are persuaded there is not a man in the nation* who can attest that he ever heard them teach a doctrine contrary to the safety of your majesty's person, or to the received maxims of the kingdom."

Such is the language of the entire prelacy of France in respect to an Order which was then attacked by parliaments, magistrates, and a host of infidel writers. Whilst these, for the object of destroying the Order, and through it religion itself, could only find crime and false doctrine in the body, the guardians of faith and morality in France, bore evidence to the virtues and teaching of the accused, and the criminality and injustice of the accusers. And yet could it be credited? This testimony of the prelates—men learned, virtuous, and filled with zeal for the faith and morality of the Church,—men, whose virtues and zeal in the midst of the persecutions raised against them by infidelity, have become matter of history;—this testimony has been overlooked, ignored by a minister of religion who affects justice and zeal, whilst the libels of their enemies have been adduced as *the* proofs of the Jesuits' guilt! (*)

(*) In Hereford, the individual referred to, is well known; known too is the language used by him against the Society. Later, a few of his sentences will be laid before the reader.

Can calumny, injustice, uncharitableness, go beyond this! If the words be true—and they are true, for they are the words of Jesus Christ—"with what judgment you judge, you shall be judged; and with what measure you mete, it shall be measured to you again;" then shall the defamer's day be one of awful retribution. Violating the commandment, "Judge not," "Condemn not," "Judge just judgments;" his shall be a "judgment without mercy" hereafter, unless he revoke his system of injustice and misleading. "*Il faut denigrer les Jesuites*—We must blacken the Jesuits' character," was indeed a maxim of evil-minded men; and this other—"Our greatest opponents are the Jesuits; them we must either murder, or if this cannot be done conveniently, chase away, or, at all events, crush by means of falsehoods and calumnies;"^(a) is worthy of a place among the axioms of Calvin; but men should remember that to blacken character, or load others with falsehood and calumny, is not to imitate Jesus Christ or to practise his code of morality. Such a line of policy may subserve for awhile a bad purpose, but it will only bring permanent disgrace on those who adopt it. Is the recent assailant of the Society ignorant of the nature of the infamous volume, the "*Extraits des Assertions*," to which he refers? Is he ignorant that it is a tissue of wilful misrepresentations, of misrepresentations which have already been over and over again exposed? Is he ignorant of the fact of its condemnation? Is he ignorant of the fact that the illustrious

(a) "*Jesuitæ, qui se maxime nobis opponunt aut necandi, aut si hoc commode fieri non potest, ejiciendi, aut certe mendaciis et calumniis opprimendi sunt.*"—*Calvin. apud Becanum T. I., opus. 17, aphor. 15 de modo propagandi Calvinismum.*

Archbishop of Paris, De Beaumont, took the trouble to demonstrate the forgeries and falsifications it contained, and that eventually *La Reponse aux Assertions* solidly and learnedly refuted the scurrilous tissue of misquotations? If he be ignorant, then why insult the public or mislead the people by his ignorance? Surely, it will be time enough to speak speeches and indite sentences against the Society, when full and accurate information has been procured relative to the real character of the documents to be adduced in evidence, against the Order. But I leave this enemy of the Jesuits and his libels for the present: for the public I will transcribe a few words from an article in the xiii. vol., page 114, article Jesuits, of the "Penny Encyclopædia," relative to the works for and against the Society:—from them much may be gathered of vast importance in these times.

"Of the bitter polemics and the multifarious charges against the Jesuits we have not space here to speak at any length, but we will refer our readers to the principal works among a most voluminous mass of writings, both in attack and defence of the Society. The polemical writings on this subject are innumerable, but a good history of the Jesuits is still wanted. The 'Histoire general des Jesuites,' by la Coudrette is a work of considerable research and extensive information, but the author was a party writer against the Society; and his own assertions whenever they are not supported by authentic proofs, must not be implicitly trusted. 2nd. The famous '*Lettres Provinciales*,' by Pascal, had great success at the time, but the charges which he brought against the Jesuits, though founded upon the notions of some individual casuist belonging

to the Order, cannot in fairness bear against the body of the Society, which did not countenance their extravagant doctrines. Voltaire himself, no friend to the Jesuits, acknowledged this; and Father Daniel, in his '*Entretiens de Cleandre et d'Eudoxe*,' has refuted most of Pascal's arguments. 3rd. *Arnauld*, a polemical writer of the Jansenists' party, wrote *La morale pratique des Jesuites*, in which also charges against individuals are construed into general charges against the whole Society, and some real facts and documents are mixed up with party bitterness and exaggeration. 4th. *Extrait des assertions dangereuses et pernicieuses en tout genre que les soidisant Jesuites ont, dans tous les tems perseveramment souteneues, enseignées, et publiées dans leurs livres, avec approbation des Superieurs et Generaux.*(*) This book seems to come directly to the purpose by appealing to numerous passages extracted from Jesuit writers. But then there is a *Reponse aux Assertions*, in three vols., 4to, 1763, in which the author of the previous work is charged with no less than 758 falsifications and alterations of the texts quoted by him; and the advocate of the Jesuits produces in every instance the original text, and confronts it with the corresponding one in the 'Assertions.' In order to judge correctly, one ought to refer to the original works. These are the most weighty authorities against the Jesuits. (The reader must have been struck by the character of them). Among the defenders of the Society must be mentioned, *Apologie*

(*) A miserable and truly ignorant *rechauffé* of this work, has recently been published by Mr. Usborne. Surely a work like his can only cover its author with disgrace and infamy. This man was born out of time.

de l'Institut des Jesuites, 2 vols. 8vo, which is a standard work in their defence. (*) Numerous declamatory works and satirical pamphlets have been published against the Society, most of which are contemptible in point of argument. The famous *Monita Secreta*, or pretended private instructions given to the higher and most tried members of the order, are now generally acknowledged to be spurious."

6. To resume again the subject on which we were engaged. Schlegel has calmly, but forcibly contributed to the praises of the Society, by describing its character in his famous work on the "Philosophy of History," pp. 406-7. "The great want of the age—the age of Luther—was a religious order, which, established in opposition to Protestantism, should not be dependant on the state, but devoted exclusively to the interests of the Church: a religious order which, well equipped with modern learning, science, and accomplishment, possessing a knowledge of the world, acquainted with the spirit of the times, and pursuing the course which expediency dictated, with prudence and circumspection, should undertake the defence of the Catholic religion, and the propagation of the gospel in foreign countries, and worthily and successfully prosecute this two-fold object. Such an order was the Society of the Jesuits in its first institution; and that among the founders and first members of this Order there were men of undoubted piety and eminent sanctity, men animated by the sublimest principles of Christian self-denial, possessed of great intellectual

(*) Since this work was written, three excellent works have appeared in vindication of the Society: an "Apologie" composed by the Pere de Ravignan; "l'Histoire de la Compagnie de Jesu," by Cretineau de Jolie; and a lengthened article by Henrion, in his work on "Les Ordres Religieux."

endowments, and favoured by God by high preternatural powers, no unprejudiced historical inquirer will deny. Whether the reproaches which have been made to many members of this Order, of having exerted an undue political influence and displayed a spirit of intrigue and ambition, in the history of this period, be well founded or not, I shall not stop to inquire, because such charges at best, can affect individuals only and not the Society, whose very name indeed, has become, in our times, the watchword of party strife and contention. The severest condemnation of the Jesuits proceeds from a quarter where we clearly discern the most implacable hostility to Christianity and to all religion ; and this circumstance ought to furnish the Jesuits with an additional claim to our good opinion” This guarded eulogy coming from such a man as Schlegel is indeed valuable : it will, in the opinion of the learned and virtuous, outweigh all the diatribes and invectives unsparingly indulged in, by ignorant and unprincipled partizans of this and the last two centuries.

7. In the article on the Jesuits in the “Encyclopædia” already referred to and cited, occurs a still more pointed and detailed panegyric of the body. “During (it is said) two centuries and a quarter which elapsed from their foundation to their suppression, the Jesuits rendered great services to education, literature, and the sciences. Throughout all Roman Catholic states they may be said to have established the first rational system of college education. Other orders, such as the Fathers of the Christian Doctrine, instituted in 1571 ; the *Clerici Scholarum piarum*, in 1617, and the Brothers of the Christian Schools, or Ignorantins in 1679, applied themselves more especially to the ele-

mentary education of children, though the Jesuits also did not altogether neglect this branch. The colleges of the Jesuits were equally open to the noble and the plebeian, the wealthy and the poor: all were subject to the same discipline, received the same instruction, partook of the same plain but wholesome diet, might attain the same rewards, and were subject to the same punishments. In the school, the refectory, or the play ground of a Jesuits' college, no one could have distinguished the son of a duke from the son of a peasant. The manners of the Jesuits were singularly pleasing, urbane, and courteous, far removed from pedantry, moroseness or affectation. Their pupils, generally speaking, contracted a lasting attachment for their masters. At the time of their suppression, the grief of the youths of the various colleges at separating from their teachers, was universal and truly affecting. Most of the distinguished men of the eighteenth century, even those who afterwards turned free-thinkers, and railed at the Jesuits as a Society, had received their first education from them; and some of them have had the frankness to acknowledge the merits of their instructors. The sceptical Lalande paid them an honest tribute of esteem and regret at their fall; even Voltaire spoke in their defence. Gresset addressed to them a most pathetic valedictory poem *Les adieu.r.* The Bishop de Bausset, in his *Vie de Fenelon*, has inserted a most eloquent account of the Institution of the Jesuits, of their mode of instruction, and of the influence which they had, especially in the towns of France, in preserving social and domestic peace and harmony. For the Jesuits did not exclusively apply themselves to the instruction of youth; grown up persons volun-

tarily sought their advice concerning their own affairs and pursuits in life, which they always freely bestowed ; they encouraged the timid and weak ; they directed the disheartened and the forsaken towards new paths, for which they saw that they were qualified ; and whenever they perceived abilities, goodwill, and honesty, they were sure to lend a helping hand. The doors of the cells of the older professed fathers were often tapped at by trembling hands, and admittance was never refused to the unfortunate. In private life, at least, whatever may have been the case in courtly politics, their advice was generally most disinterested. It has been said that they excelled in the art of taming man, which they effected, not by violence, not by force, but by persuasion, by kindness, and by appealing to the feelings of their pupils. If ever mankind could be happy in a state of mental subordination and tutelage under kind and considerate guardians, the Jesuits were the men to produce this result, but they ultimately failed."—l. o., p 115.

It would be easy to collect hundreds of testimonials corroborative of every statement made in this long extract, but I must content myself with laying the following before the reader. Our illustrious Bacon, in his well known work, *De Dig. et Aug. Scient.*, thus gives his opinion of the Society in the first book : " When I behold the industry and ability which they display, as well in the cultivation of learning as in the moral training, that saying of Agisilaus, in reference to Pharnabazus, crosses my mind : ' Being what you are, would that you were ours.' " (a) And in the sixth book he passes the follow-

(a) " Quorum cum intueor industriam solertiamque, tam in

ing eulogy on them as teachers: "Consult the schools of the Jesuits, for there is nothing practically better."^(b) Grotius, too, bears evidence to their learning and virtues. In a lengthened account of the Society, which is not, however, in all respects accurate, he refers to the *blameless manners of the Jesuits, and to the respect which their sanctity of life had procured for them. They are held up as wise rulers and faithful subjects,* and though the last, they are allowed to be *the most illustrious of all religious orders.*^(c) Montesquieu, notwithstanding his principles, was forced to bestow praise on the Society in consequence of the success of the missionaries at Paraguay. "It is," he says, "glorious indeed for this Society to have been the first in pointing out to those countries the idea of religion joined to that of humanity. By repairing the devastations of the Spaniards, she has begun to heal most of the most dangerous wounds that the human species ever received. An exquisite sensibility to whatever she distinguishes by the name of honour, joined to her zeal for a religion which is far more humbling in respect to those who receive than to those who preach its doctrines, has set her upon vast undertakings which she has accomplished with success. She has drawn wild people from their woods, secured them a maintenance, and clothed their nakedness; and had she only, by

doctrina excolenda, quam in moribus informandis, illud occurrit Agesilai de Pharnabaso: Talis cum sis, utinam noster esses."

(b) "Consule scholas Jesuitarum, nihil enim quod in usum venit, his melius."

(c) "Mores inculpati, bonæ artes, magna in vulgus auctoritas ob vitæ sanctimoniam. Sapienter imperant, fideliter parent. Novissimi omnium, sectas priores fama vicere, hoc ipso cæteris invis..."
L. iii. hist., p. 273-4.

this step improved the industry of mankind, it would have been sufficient to eternize her fame." (*L'esprit des lois*, l. iv. c. vi., vol. 1, p. 46.) Similar is the testimony of the famous Buffon. "The missions," he observes, "have formed more men, in the barbarous nations, than the victorious armies of the princes who subjugated them. It is only in this way that *Paraguay* has been conquered. The gentleness, the good example, the charity, and the exercise of virtue, constantly maintained by the missionaries, made their way to the hearts of the savages, and conquered their distrust and ferocity. They would frequently come of their own accord, and beg to be made acquainted with a law which made man so perfect; to that law they submitted, and entered into Society. Nothing can do more honour to religion than to have civilized those nations, and laid the foundations of an empire, with no other arms than those of virtue."^(*)

On the 7th of February, 1746, Voltaire addressed a letter to Pere de la Tour, principal of the College of Louis le Grand. At this time, Voltaire was a Christian and a Catholic; his heart had neither been corrupted by irreligion, nor inflated by the flattery with which his subsequent writings were received. Let us see then what his thoughts were of the Society by which he had been trained, and from which he had received his first lessons in sacred and profane literature. "As to the Dutch libel, which reproaches me with being attached to the Jesuits, I will not say it is guilty of slander; on the contrary, I confess it has asserted a truth. I was seven years under the tuition of men, who take indefatigable pains to cultivate the manners and minds of

(*) See diss. on the varieties of the human species.

youth, without any other reward than the consciousness of doing good ; and am I to divest myself of gratitude to such masters ? Shall it be thought natural to visit the house that gave us birth, or the village where we were nursed by a mercenary beldame for hire ; and shall we not be allowed to love those who have been the guardians and guides of our youth, from motives wholly generous and disinterested ? If the Jesuits are at law in Malabar with a Capuchin, about matters of which I am totally ignorant, and in which I have no concern, is this a reason why I should be ungrateful to those who gave me a taste for polite learning, and inspired me with sentiments, from which my life derives all its value ? Nothing will ever root out of my heart the memory of Father Porée, who never had a pupil who did not love and reverence him as a parent. The hours of instruction, when he was the preceptor, were always hours of delight. I had the happiness of being taught by more than one Jesuit, of the character of Father Porée, and I know that he has successors worthy to succeed him. The time I passed in your house, I had perpetually before me examples of the utmost diligence, frugality, and order : men whose whole time was divided between the superintendence of our morals and instruction, and the functions of their rigid profession ; and to this truth every individual of the thousands educated by them will bear witness.

“ It is impossible to express my astonishment, when I hear them taxed with teaching a lax morality. They have had, in times less knowing, some casuists who have held different sides of questions that are now cleared up and settled ; but is it just to form a notion of their morals from the witty satires of the *Provincial*

Letters, rather than from Bourdaloue, Cheminai, and their own preachers and missionaries? Let a parallel be drawn between the 'Provincial Letters' and 'Bourdaloue's Sermons:' by the letters we may learn the art of raillery, of exhibiting things indifferent in a criminal light—the art of sneering and insulting with eloquence; by the sermons we shall learn severity to ourselves and indulgence to others; and it is needless to ask on which side is true morality, or which of the books is most useful to mankind. I dare venture to say, that there is nothing more inconsistent, nothing more unjust, nothing more shameful, than to accuse of corrupt morals persons who lead the most rigid lives in Europe, and who penetrate the most remote recesses of Asia and America in quest of death."

With these extracts from a variety of authors of different times, countries and belief, the reader must be content for the present. They establish my position, that great praise has been bestowed upon the Society; they appeal to plain, obvious facts; they enter not into what I may call the theory of Jesuitism, but they look upon the Society as a body moving, acting, full of soul and vigour, and offering at every turn proofs of its usefulness, of its zeal, of its desire to promote, irrespective of self, the greater honour and glory of God and the salvation of souls. But as the just Aristides was ostracised because men were tired of hearing of Aristides and justice so often; as the wisdom of Christ was denounced as blasphemy, and the power of Christ, as nothing more than Satanic agency; so has it been, and prophecy would lead us to expect as much, with the Society of Jesus. Christ had said to his apostles, "Ye

shall be hated by all men, for my name's sake. The servant is not greater than his master. If they have persecuted me, they will also persecute you." These words are applicable to all who really belong to the Society of the Son. These are not of the world, and because they are not of *this* world, therefore the world "hateth them." The *wicked* world hated those who were just. Foolish and powerless in reference to the things of God, it laughed at the wisdom which is from above, and recognized the agency of Beelzebub in effects which could only have proceeded from the hand of God. Loud was the yell of hate, and enduring which, was raised by the enemies of the Order. No statement was too absurd; no accusation too unjust; no insinuation too loathsome; no libel too audacious; no violence too great, when directed against the Society of Jesus. Jesuits were scoundrels and hypocrites, wise men and fools, learned and ignorant, wary and reckless, disinterested and grasping; the friends and enemies of the pontiffs, at one and the same time. Contradictions on the part of the accusers were overlooked. As long as they were accusers; had the stone ready wherewith to pelt; the hand raised wherewith to smite; the tongue prepared to cry out, *not this one*, but B——; they are worthy of death; they seduce the people; they forbid tribute to be given; they have a devil; they are impostors and drunkards; they "*accomplish all they do by subtlety, by fraud, by lying*," all was right. "Hear" and applause cheered on the accusers; and there was always found somebody, as bad, if not as talkative, some one to whom the words might well be applied; "*Medice, cura teipsum*,"^(a) ready to second

(a) The allusion will be understood here.

the most horrible of calumnies and mis-statements. Mis-statements once made, and libels once uttered, were never allowed to be forgotten. What the French prelates, whose words we have cited, stated in reference to their own times, that after a century and a half libels first issued by the Calvinistic sect were still in circulation, is applicable to our days. These accusations may have been disproved a thousand and a thousand times; but that makes no matter: people, it is known, may never have seen the reply, or if they have seen it, the light of reason and of truth may be obscured by the darkness of falsehood; and so the bold and naked untruth is kept before the public view. If the libeller be convicted, he soon returns with the old stories again, fulfilling to the letter the poet's words:

" Destroy his slander and his fibs,—in vain,
The creature's at its dirty work again."

He speaks like the sophists of old, ἀφ᾽ ὧν καὶ μεγάλη ἄρπενος, fearlessly and pomposly, and by this act of effrontery, credit is obtained for every idle and evil accusation.

Unfortunately for society and truth, men are too apt to suspect and condemn merely because another is accused. They are disposed to repeat every unproved statement, and thus give it more and more publicity; and this disposition is more distinctly manifested when any body or person is maligned, whose habits, feelings, and convictions, are opposed to our own. And sad have been the results of the indulgence of this disposition. Witness them in the ill-usage and cruel death of Jesus Christ, and of his apostles. Witness them further in the persecutions raised against Christianity, by ten cruel emperors, during the first three hundred years after the

establishment of Christianity. Witness them again in the attacks made at the close of the last century by the infidels of France, on Christianity, and during the first half of this age, by the rationalistic school of Germany. Witness them in the millions of tracts, newspapers, and speeches, which misrepresent, libel, malign, vilify, according to the humour of the moment, or the prejudices of party. Against the wisdom of God and the holiness of God, against God himself in our flesh, were bandied the charges of drunkenness and blasphemy, and sedition and contempt of the Sabbath, and contempt of authority. Him people are taught to hoot and spit upon ; at Him the finger of scorn was pointed: the murderer and the thief were preferable to the God-man : he was to be abandoned and given up, if Cæsar's favour was to be retained. Whatever he did or said was wrong—the evil-minded could discover evil in actions which God himself performed, and could brand as wicked, the declarations of infinite wisdom and holiness. He speaks, and the observation is, "He blasphemeth," or "did we not say, well, Thou art a Samaritan, and hast a devil," or "dost Thou *thus* answer." He is silent, and is consequently treated as a fool, and clothed as such. He refuses to descend from the Cross, and he is told, "*Seipsum non potest saluum facere.*" He exerts his power in his resurrection, and the cry is, "His disciples came and stole Him away." Any witnesses are good enough against Christ—even sleeping witnesses are to testify as to the mode of Christ's removal from the sepulchre ; and these doubtless were listened to and believed in, rather than the women who saw him, and the apostles and disciples of Jesus Christ, who spoke with Him, eat with Him,

and received a thousand other proofs of his resurrection from the dead. If we had a record of all that was said, doubtless we should find that, every epithet of abuse and insult and contempt was lavished on the God-man. The declaimers against Christ were full as reckless in asserting falsehoods, and imputing bad motives and evading every favourable proof, as are their successors in this unholy art, in the present day.

The Epistles of the Apostles, as well as the record of their "*Acts*," offer to the careful reader one continuous proof of the manner in which the first teachers of Christianity were treated by the disbelievers and wicked, who, however, pretended piety and zeal in justification of the slanders which they uttered, and the violence in which they indulged to rid themselves of the heavenly messengers. "I think," says St. Paul, "that God hath set forth us apostles the last, as it were men appointed to death; we are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake....we are weak....we are without honour. Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abodewe are reviled....we are persecuted....we are blasphemed, we are made as the refuse of this world, the offscouring of all even until now." (1 Cor. iv. 9-13.) And later, he alludes to the stripes, and prisons, and seditions, and labours, and dishonour and evil report, and the accusation of being "*deceivers*," to which he and others were subjected. (2 Cor. vi. 5-8.) Pious women were employed by the priestly and magisterial workers of mischief to drive Paul away; and doubtless these *virtuous* individuals displayed as great proofs of piety towards Peter and Andrew, and John, as they did

towards Paul. To one of these persecutors, even a meek apostle was forced to say, "O full of all guilt, and of all deceit, child of the devil, enemy of all justice, thou ceasest not to pervert the right ways of the Lord." (Acts xiii. 10.)

No accusation was too vile when directed against the system of Jesus Christ. The apologists of Christianity had to defend it against the charges of atheism and treason, (a) of worshipping a malefactor, (b) of adoring the head of an ass, (c) of eating an infant at each of their feasts, (d) of incest, (e) of debauchery at their love feasts, (f) and of other crimes which modesty forbids me to name. They were held up too as criminals, because they frequented not the playhouse, (g) and believed in a resurrection; (h) their poverty too was matter of reproach, (i) and their mortified looks were another cause of opposition. (j) To sum up these observations in a few expressive words of the eloquent Tertullian, "You (the enemies of Christianity) look upon a Christian as the sum total of iniquity, a despiser of the gods, emperors, laws, morality, and, in one word, an enemy of human nature." (k) These words surely must have been in the mind of a certain declaimer when he lately denounced Catholicity

(a) Tertull. Apol. c. 10.

(b) Octavius M. Minutii, Felicia, n. ix.

(c) Ibid, and n. xxviii., as also Tertull. Apol., c. xvi.

(d) Octavius, n. ix., and n. xxx.

(e) Justin, M. Apol. xxxv., and Octavius ix.

(f) Octavius, ibid, and xxxi.

(g) Octavius, xii.

(h) Ibid, xi.

(i) Ibid, viii., and passim.

(j) Ibid, xii., &c.

(k) Tertull. Apol. c. ii.

as "the most monstrous system of iniquity, cruelty, lying, and fraud ever invented since the creation of the world." Compare the language : the pagan was not more rabid or unjust than the man who is preaching in a church built by Catholic hands. The pagan was rabid because Christianity was spreading far and wide ; and the modern declaimer has the same excuse. But I will observe, in the language of Minucius Felix, that "the daily increase of our numbers is so far from a disparagement of our religion, that it is a testimony in its commendation."^(a) The converts to Catholicity had once the feelings, the prejudices of Protestants : they had to contend with these prejudices ere they became Catholics ; they had to admit that their previous belief had been error, and that what they had spoken against so often was nothing less than the word of God, ere they left the religion of their youth and joined a body to which they were still strangers. They had to undo all that had been done, and learn like little children the practices of, to them, a new religion ; they had to abandon all former associations and associates, incur in many instances the hatred of friends and relations, abandon wealth and ease for poverty and hardship. They knew that they would be looked upon hereafter as the last of men, and that the prejudices which they had formerly felt would be fostered against themselves, and that every term of opprobrium, every illiberal sentiment in which men dare indulge would have to be borne by them with patience, as members of the Catholic Church, and brethren of monks, and nuns and Jesuits, whose lives and end the world cannot comprehend. Still, God

(a) Octavius, xxxi.

calling, they obeyed. They adored what they had before laughed at, and they laughed at what they had previously adored ; they left friends, gave up fortunes, and entered as strangers among the brethren. In this step, there is something indeed which must arrest man's attention ; and when we behold scholars like a Manning, a Wilberforce, a Newman, an Oakely, a Faber, a Ward, a Dodsworth, a Jerrard—all clergymen of acknowledged talent, and learning and virtue ; men thoroughly acquainted with Protestantism and Catholicism, and able to judge of the respective merits of the two systems ; of the respective creeds and systems of morality ; we feel that Catholicism and Jesuitism cannot be what they are said to be by their opponents of this and a previous age : and if men shall still denounce them as antiscriptural, shall still urge every railing accusation at the professors and institutions of Catholicity, we shall content ourselves with pointing to the illustrious line of converts, and contrasting the learning and virtues of the accused and the accusers. We shall pray for, whilst we pity the libeller, though armed with a Bible which he does not understand, and a Prayer Book with which his practice is in opposition, and uttering words harsh and unchristian, and opposed to truth.

If Christianity has been so shamefully misrepresented, if to this very day the Mahometans and others of equally sensuous creeds look upon us, in no other light than *infidels* and *dogs*, if for the profession of the system of Christ, martyrs have been put to death by hecatombs, because the infidel could recognize in it nothing more than a system fraught with rebellion, irreligion and crime, the Jesuit will not be surprised to

find the institution of Ignatius misunderstood, and the principles and practices of his Order made matters of censure and reproach. He will be quite prepared to meet with such results. What he is able to do he will do : he will plead not guilty ; he will point to the laws of his Order in attestation of his innocence ; to the zeal and holiness of his brethren in further proof of the excellence of his Order ; to the declarations of the pastors of the Church in favour of the body ; and to the inability of the opponents of Jesuitism to condemn the system, except by calumny, misrepresentation, and recourse to such a line of argument as would disprove even the sanctity and divinity of Jesus Christ. He will not, for he cannot as a Christian, admit such an argument as this : Judas, an apostle, betrayed Christ ; Peter, an apostle, cursed and swore as he denied his Lord : *therefore* Christ was guilty ; and, *therefore*, the apostles were a band of irreverent and perjured villains. Nor will this other have more force with him. The Jews, the children of revelation, Christ's "*own*" pronounced him guilty, and caused him to be put to death, **THEREFORE** he was guilty ; therefore he was worthy of death. Such an argument as this will not convince him. Nor again, will he admit this as any proof of guilt : they the Christians were accused of nearly every enormity, and this for nearly the space of 300 years : *therefore* the accusations must be founded. Nor again this ; *some* Christians developed so, and so, the doctrines and the principles of Christianity, and these developments are not accurate, therefore *all* were bound by those explanations and developments. These arguments he cannot admit as a Christian ; surely he will not be obliged or expected to admit their force as a

Jesuit, when directed against this Society. He will ask men if they have studied the constitutions of the Order ; if they have read its apologists ; if they have *really* informed themselves of the history of the *Society*. He will not ask if they have read the *comptes rendus*, the *monita secreta*, the *arrets*, the violent attacks of disappointed Sorbonists, or of unprincipled Jansenists against the Society ; for these are, if I may use the phrase, the evidence of Voltaire in favour of Christianity, of Strauss in defence of Christ, and of the Rationalist in favour of the inspiration, canonicity, and meaning of the sacred Scripture : but, he will ask, have you studied the constitutions of the Order ; have you really informed yourselves about the workings of the Society ; have you done this with the same honesty of purpose with which you wish Christianity itself to be examined and judged, and with a wish to find, in accordance with the instructions of St. Paul in reference to the law of charity (1 Cor. xi.), the accused not guilty, but innocent ; not enemies of the gospel, but its zealous and apostolical defenders ; not opposed to the sacred principles of truth and morality in general, but zealous for truth and virtue, and prepared rather to die than to defect from the law of Jesus Christ.

Unfortunately the Society has not been thus tried. Notwithstanding the numerous attacks made lately on it, I hesitate not to say that not one of the accusers could—I will not say, adduce a fact to prove that they ever knew a Jesuit who had been convicted of the crimes of plotting against the state, of uttering an untruth, or of violating flagrantly any of the Commandments of Almighty God, but even—give a rational account of the end, and object, and rules, and constitutions of the

Society which they abhor, and abhorring speak, and write against so flippantly. I wish that these men could remember what was so well said a century and more ago by the famous Hooker. "There will come a time when three words uttered with charity and meekness, shall receive a far more blessed reward, than three thousand volumes, written with disdainful sharpness of wit."

If any one could with safety utter a word about the Jesuits, that person surely is myself; for with them I have lived since my eleventh year: I have lived with them in England, in Belgium, in Switzerland, in Tuscany, and in Rome. I have for years freely associated with English, Irish, Maltese, Dutch, Swiss, French, German, Polish, Spanish, Portuguese, Sicilian, and Italian Jesuits. From them I have received instructions in sacred and profane literature, in science, morality, and faith; I have read their constitutions, have studied their history, have become perfectly acquainted with many of their first writers; I have read too the writings of their enemies, bitter and disgusting though they are to the friend of truth and of religion: yet, notwithstanding this experience, and the most favourable opportunities of judging of their conduct, and of testing the correctness of the statements of their accusers, not only have I nothing to say against the body, but if I were asked to pronounce an impartial opinion, I should, as an honest man, openly and fearlessly declare, that the example of the Jesuits was ever calculated to edify, their zeal to inflame, their lessons to enlighten, their conduct to secure to the state the best of citizens, and their manners to form the saint and the gentleman. Such would be my testimony, if with my dying lips I

were called upon to bear evidence to the merits of a Society, as known to me, during nearly one-third of a century. I say more, such would be the testimony of every one of the hundreds with whom I have lived ; for they loved and revered the Order at least as much as myself ; and they loved it on principle, because it was deserving of love ; was a Mother to all her children, and regardless of self was ever intent on promoting the honour of Almighty God, and the salvation of those souls for which Jesus Christ had died. Of wickedness, of duplicity, of self-seeking, of tyranny, I saw nothing : but of virtue, honour, disinterestedness, of paternal and fraternal love, I saw much day by day. Those ignorant of the Society, those anxious that these things may *not* be true, may wag their heads in scorn : let them do so : those who *know* the Society will not gainsay my words, and the opinion of such only do I value.

Those who find treason and tyranny in the words "*blind obedience*," know not surely how holy is the government, and how discreet are the commands of the Fathers. With loving hearts the subjects receive the word and do it. Even as the child questions not a good parent's commands ; as the servant obeys at once a good master ; as the soldier at the word of command, is engaged in executing his commission, so is the Jesuit. Each of these is blind to self, is indifferent about his own convenience ; and in this, but in no other sense, is the Jesuit blind or indifferent. As justice is said to be blind, so is the Jesuit. But it is only where there is justice that there is blindness. Should a superior dare to violate a Divine command by ordering anything opposed to the law of God, he would soon be cashiered ; sent forth

from the Society, which he had disgraced, to repent at leisure of his iniquity. Blind obedience! I fear lest those men who speak against this term, and draw thence such horrid inferences, insist themselves on blind obedience from those subject to them, in a manner and under circumstances very dissimilar from those in which the Society of Jesus demands it. The terrorists, who speak about the blind obedience of the Jesuits, dare not, as they value their character as honest men, cite the constitutions on this point; they dare not state the explanations given by the Society as to the extent of the obedience promised to the Order: but the Jesuits dare. This obedience is to be practised "*where man commands nothing contrary to God*;"^(a) where there is no semblance of sin;^(b) where the greater honour and glory of God is procured;^(c) where charity is not injured:^(d) and is not such obedience due, in fact, from every subject? Tell servants that they may oppose the laws of their master; subjects that they may refuse compliance with the just laws of the state; tell the soldier or the marine that prompt, immediate obedience to the commands of his officer is not necessary, and should not be expected; thus speak, and you may subvert, but you will not establish, order. The hero of a hundred fights, would soon shew the army that obedience was a duty, and was to be insisted upon.

(a) "Ubi Deo contraria non præcipit homo."—Epist. Ign. de virt. Obedientiæ.

(b) "In omnibus quæ a superiore disponuntur, ubi definiri non possit aliquod peccati genus intercedere."—Constit. pars. vi., c. i., par. 1. Vol. i., p. 408. "Ubi non cerneretur peccatum."—Pars. III., Cons. c. i., par. 23.]

(c) Pars. vi. Constit., c. i., par. 1.

(d) Ibid.

But the superior holds the place of God ! And is this, too, to be objected ? Let the objectors read the sacred Scriptures, and blush to find themselves quarreling with the teachings of the Almighty :—“*Servants be obedient to those that are your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ, not serving to the eye as it were pleasing men, but as the servants of Christ doing the will of God from the heart, with a good will serving as to the Lord and not to men.*”(a) “Let women be subject to their husbands, as to the Lord.”(b) If Christ identifies himself with the poor, so that he who gives to them gives to Him ; if “he who heareth you, heareth me,” be a divine saying, shall the declaration that he who obeys his superiors, obeys God, be held up to execration, be printed in capitals or staring italics, as bordering on blasphemy ? Let the objectors to the phrase and to phrases a hundredfold stronger, read St. Basil’s “Constitutions for Monks,” c. xii. and c. xviii., St. Benedict’s Rule c. v., the Rule of St. Augustine, c. ii. ; in fact the writings of St. Jerome,(c) St. Thomas,(d) St. John Climachus,(e) &c., &c., and blush to find themselves opposed to the teaching of these illustrious and enlightened saints, and ignorant of the meaning of that word “non est potestas nisi a Deo,” (Rom. xiii. 1) ; and to that other, “qui resistit potestati, Dei ordinationi resistit,” *ibid*, v. 2. The superiors are obeyed for God’s sake : what then, if a superior should com-

(a) Eph. vi. 5-7.

(b) *Ibid*. v. 22. See, too Coloss. iii. 22, 23.

(c) Epist. ad Rusticum.

(d) 1^a. 2^a. q. xiii. Art. 5 ad 3.

(e) *Passim*.

mand anything opposed to God? Why obviously the subject will be bound to disobey: the superior having shamefully abused his trust, will be condemned to the further shame of seeing himself despised and disobeyed. The *corpse* (*) will be animated, and rise up in judgment against the wicked, and the *old man's staff* will be instantly changed into a serpent, which will sting and madden the false priest and enemy of God. It will prove as dangerous and dishonourable to superiors to make ill use of these *staves*, or to ill-use these *corpses*, as to the enemies of the Society, who ignorant of the constitutions trust to the mis-statements of a Duff, or the absurdities of a *Romish abbé de la Roche Arnauld*. Thus have I disposed of this foolish misrepresentation: let the evokers of the calumny count their gains.

As to a second imputation often and freely indulged in by which it is pretended that "the very principle of the Jesuits is to accomplish by subtlety, by fraud, by lying, if necessary—and even by perjury, what they cannot accomplish by fair and open argument," I shall treat it with the contempt it deserves. It is a falsehood, and nothing better! What! 22,000 Jesuits—"men learned, clever, well educated," as the enemies of this Order acknowledge them to be; men, too, who have relinquished all worldly ambition, and vowed a life of poverty, chastity, and obedience,—a life of toil and hardship, admitting a principle the wickedness of which is apparent to every one who

(*) St. Ignatius likens the obedient man to a corpse, and an old man's staff. Hence the allusion in the text. These two words have afforded the enemies of the Order, a good text for satire and low buffoonery.

is not a confirmed idiot! Tell me that the apostles were impostors, and the first Christians dupes. This is more admissable than the other position. You aim a deadly blow at the evidences and credibility of Christianity, when you assert that such numbers of learned men, and *under such peculiar circumstances*, could conspire to deceive mankind, and even go to such lengths as to call Heaven to sanction their vile practices. You cannot establish any one fact of Christianity—you must join with its assailants, if you argue fairly from your own premises. The miracles of Christ, his resurrection, the writings of the apostles, their consentient testification go for nothing:—they remain *unproved*. They rest, it will be said, on the evidence of those who, by subtlety and fraud, and perjury, accomplished their ends, and imposed upon the people whom they pretended to instruct.

Before men became Jesuits they were lay Catholics. As such, they were taught that all lying was intrinsically wrong, that perjury was a crime of the blackest die. They became religious, submitted to a thousand trials repugnant to flesh and blood, and vowed at length a life of poverty and hardship; and they did this, hoping thus to please God more and more, and thus secure the favour and the rewards of God. What if eventually they heard it said in the order, “Your former notions of truth are incorrect. You were imposed upon by the priests. You *may*, you *must* lie under certain circumstances; nay more, to mislead the people the better, you may swear as true what you know to be a lie, and thus make heaven a party to the falsehood. Still, others must not know this. You must teach others what you were taught. You must tell them that a lie is sinful and

perjury a horrid crime." Would not this speech fill every member of the body with horror, induce them to quit the infamous band of conspirators with whom they found themselves allied, and publish to the world the result of their experiences. Assuredly this would have been the case. This would be the case now; and every man must see this as clearly as the sun at mid-day, shining forth in all its splendour. If one man in the world does not see it, that man is not sane.

But on what does this silly accusation turn? On this. Whilst every theologian of the Catholic body maintains that *a lie* is ALWAYS sinful; that perjury is always highly criminal and a grievous offence, some individuals, Jesuits and others long before them, have maintained that certain things are not lies, which others will have are falsehoods, and believing them not to be lies, but truths, they maintain that they can be asserted, and under circumstances asserted upon oath. Once prove that equivocation and mental reservation, the two things to which I allude are falsehoods, and immediately it will be maintained by all, that these things are intrinsically wrong; for every falsehood is, I repeat, maintained, by all parties, to be intrinsically wrong, and consequently under all circumstances, and at all times inadmissible. But these things, in the judgment of some, were not proved. It was stated that nothing was said or done contrary to one's belief, with the intention of deceiving, in which consists a falsehood, when, under certain circumstances, recourse was had to equivocation or mental reservation; and consequently truth was maintained, and the law of God was not violated. It is not to the point to investigate, in the present instance, the accuracy of the reasonings or the

fairness of the deductions of the men who admitted the lawfulness of equivocation; this is evidently a distinct subject of itself: if they maintain, as they all do, that these things involve no falsehood, it is to misrepresent them, to belie their words, to urge a railing accusation to say that they justify lying under any circumstance whatsoever, and excuse even him who is a perjured villain. They denounce all lies, in the very page in which they maintain the lawfulness of equivocation. Whatever may have been incorrectly maintained on this head was corrected by the decrees of Innocent XI. in 1679; and it would be well if others had been as careful in guarding the principles and practices of morality on the point of truth and oaths, as has been the Catholic Church. The oaths taken in the universities; those, too, sworn by Churchwardens and others; the declarations made by Protestant ministers relative to the Prayer-book and the Articles; the "sure and certain hope" of the burial service, will not bear investigation. This has been fully admitted by Protestants themselves; and I know a clergyman in this diocese who honestly allows, that every person who passes through the University of Oxford is *necessarily guilty of perjury*; and what he maintains was long ago allowed by Jeremy Bentham and other distinguished and well-informed men. Certainly, there cannot be much regard for truth among some of the Anglican clergy and those committed to their charge: for the speeches delivered, the works published, the tracts circulated by the former teem with gross and palpable mis-statements of the doctrines and practices of Catholicity; whilst the press circulates, far and wide, the most atrocious calumnies, nor age, nor character, nor con-

dition meeting with respect or even decent attention. A learned and highly-gifted primate is foolishly held up to the gaze of a credulous public as ignorant of the first principles of philosophy ; and, day by day, is ding-donged into our ears some account of the influence of the *Jesuits* at *Maynooth*, or of the 300 students resident at the new college of Benarth, and of *their connexion with the Irish Royal College*. Whilst the Jesuits would sooner spill their life-blood than disgrace themselves and insult their God by an untruth, others "lying" as our divine Saviour expresses it, utter every kind of wicked accusation. "Claudius denounces the impure, and Cataline the conspirator," is an old saying : it is full of meaning too.

Let us at length come to the great accusation against the Society, the accusation which is urged so often and so triumphantly, and which seemingly is held by the enemies of the Order as conclusive of their guilt ; let us notice the accusation relative to the expulsion of the Jesuits from various countries, and to their final suppression by Clement XIV., in the year 1773. Will these accusations be denied ; will it be said that the Order has not been expelled at sundry times from various countries, and that it was not finally suppressed by the fourteenth Clement ? No ; all this is readily admitted ; still it will be shown that any conclusion unfavourable to the Society is not deducible from the facts in question. *Mere* expulsion ought not to weigh much with the Christian as an argument of guilt. Christ had to fly more than once ; and of Christianity this is the first record,—"*it is contradicted and opposed in every place.*" Nor was the popular feeling more just after the apostolic days. St. Justin tells us that

"the governors rage every where against the Christians." (a) St. Irenæus says that "the Church sends to the Father, on account of the love which she has towards God, at all times, a multitude of martyrs." (b) Clement of Alexandria speaks of "the overflowing fountains of martyrs, of martyrs who were burnt, tortured, and decapitated." (c) Origen says, "Many of ours, although they knew well that they would be put to death if they persisted in confessing Christianity, and would be pardoned and reinstated in their possessions if they desisted, have, nevertheless, willingly laid down their lives and despised death in the cause of virtue." (d) And similar statements are made by St. Augustine, (e) Theodoret, (f) Fortunatus, (g) Prudentius, (h) and others. (i) But why allude to individual statements, when the ten persecutions, the first of which commenced with Nero, whilst a Diocletian carried on the last, can be pointed to in evidence of the facts, not only of the persecutions of the Christians, but also of their expulsion from every portion of the then known Roman world? Read the proud inscription, "To Diocletian, the new Jupiter and to Maximian, the new Hercules, for having abolished the name of Christian, and every where destroyed the superstition of Christ—*nomine Christianorum deleta....superstitione Christi*

(a) *Apol. I.*, p. 41.

(b) *L. iv.*, *adv. hæreses*, c. xxxiii.

(c) *L. II.*, *Strom.*, p. 414.

(d) Origen, *l. ii.*, *adv. Celsum*, § 17.

(e) *Tract. 113*, in *Joann.*, § 2.

(f) *Serm. viii. de Martyribus*, t. iv., p. 593.

(g) *De exhort. Martyrii*, c. xi.

(h) *περὶ Στεφανῶν*, v. 57.

(i) See Ruinart in *Act. Martyrum. præf.*, pag. 21-2.

ubique deletâ," and then say if expulsion, and an all but extinction of a body, be essentially a proof of guilt. To assert this would be fatal to the enemies of the Society, and not to assert it would be equally fatal to the *argument* (!) which they so often adduce with the confidence of victors. But let us notice some of the specific charges adduced by the enemies of the Society on this head.

1st. The Jesuits were expelled from England in the time of King James I. This observation, which has been often made, is only calculated to mislead those who are only imperfectly acquainted with our history. From it it might, and would, be inferred that the Jesuits had been previously tolerated here, and that if they were then expelled, this expulsion was only in consequence of the laws passed by James. This inference, however, is most inaccurate, and directly opposed to well-known and established facts. As early as the year 1584, the 27th of Elizabeth, it was enacted, that "*if any Jesuit, seminary priest, or other ecclesiastical person, born in the Queen's dominions, and ordained by authority of the Bishop of Rome, were found in the realm, after the expiration of forty days, he should be adjudged GUILTY OF HIGH TREASON; and any person not betraying such persons should be fined and imprisoned at the Queen's pleasure.*" Nor was this enactment allowed to remain inoperative. By virtue of it, numbers of Jesuits were put to death, even such men as a Southwell, a Campion, a Walpole, and a Cornelius; whilst the rest had to bury themselves in hiding holes, and conceal themselves under every kind of garb, in order to escape the pursuivant. The severe laws of Elizabeth were indeed renewed by the ungrate-

ful and degenerate child of Mary, Queen of Scots, but they were merely renewals of former laws and not fresh enactments. How long these laws remained in force, and with what severity they were executed, I need not tell the well-informed reader. The page of English history is covered with blood, where mention is made of Catholicity; and if a statesman, now no more, recently succeeded in tearing out of the statute book the pages of bloody laws passed against us which it contained, surely every man of humanity and religion will rejoice at the event. The Neronian code had been for too long a time the disgrace of this country and of the legislature. The reader who wishes to see a code of horrors, may gratify his inclination by consulting the 3rd volume of "Burns' Ecclesiastical Law," from page 108 to page 178. These seventy pages will enable him to understand the meaning of the phrases "RELIGIOUS LIBERTY," "LIBERTY OF CONSCIENCE," "in England, at least, there is no persecution, no inquisition, no punishments, for following the dictates of conscience."

2nd. They were expelled too from Catholic Venice. This is admitted; but were the expelled to blame? No; and if the cause, as well as the fact of this expulsion had been always simultaneously stated, no discredit would have attached itself to the Order on this score at least: in a few words I will state the real cause of this event. Two ecclesiastics of Venice, were in consequence of the commission of some crimes, condemned by the civil courts to imprisonment. This condemnation had not been legally executed; it was executed, in fact, in direct opposition to the Canon Law then received in Venice which required that an ecclesiastic accused of crime should be tried before the Bishops' Court, and if found

guilty, should then be given up to the Secular arm. Perhaps this matter was not one of vast importance *in itself*; but Paul V. was unwilling that the conduct of the Venetians should become a precedent for others' misconduct: hence he remonstrated first with the rulers of the republic; but finding that remonstrances and threats were useless, eventually he laid the whole of Venice under an interdict. The Venetians incensed at the proceedings of his Holiness forbade all notice of this censure: but the Theatines, Carthusians, and Jesuits believing—and this belief was correct,—that under circumstances the word of the Pontiff was law, and that the civil magistrates had no right to oppose the orders of the Pope observed strictly the painful prescriptions of the interdict. This act of obedience was their only crime; and for this they were banished. But scarcely had the storm subsided, and the Pontiff been satisfied, when the expelled orders were honourably recalled to the almost fairy city of the Doge.

3rd. From Spain, Portugal, and France, the Jesuits were eventually driven; and to complete the list of proscriptions, the Pontiff Clement XIV. suppressed the entire Order by a papal brief. This, too, is true. But would it not have been more honourable in those who allude to these things, rather to have assigned the causes of these persecutions and their results, than to have endeavoured by a most suspicious silence to injure the reputation of an Order which had done so much towards Christianizing a world, and furthering the spread of civilization, science, and literature. Even the editors of the Protestant "Penny Encyclopædia" did not so far insult the public, as to allude to the persecutions of the body, without assigning a cause of these violent proceedings.

Mine will be the task to lay before the reader a few facts, from which he will be enabled easily to infer the origin of those calamities which bursts forth in so many frightful forms, of which this was the final result, the tearing asunder of the 22,000 members which had previously constituted the body of the Jesuits. My observations will be few, and in nowise commensurate with the importance of the subject; but should the reader wish to receive still further information, and become acquainted with the details of all the persecutions of the Order, from the first to the last, he may read with great advantage a work published only a few years ago, by the illustrious and talented and well-informed writer Mons. Cretineau de Joly.

About thirty years prior to the French Revolution, an irreligious society had been gradually forming for the avowed purpose of destroying every vestige of Christianity. These literary atheists—they gloried in the name of "*Philosophers*"—in their correspondence which still exists, allow the arduousness of the enterprize, owing to the zeal of a body of men whom they designated the Pope's Grenadiers, who were engaged in upholding religion and morality in nearly every considerable town in Europe. *These men were the Jesuits.* What, therefore, did the infidels devise? Nothing less than the destruction of the entire Order; and to the effecting of this they directed all their energies. Let us labour, they said, in the first place to remove this great obstacle in our way—let us destroy the Grenadiers. The word once uttered was never recalled; they entered upon their undertaking with all their souls, labouring with a zeal worthy of a better cause; and eventually they succeeded in securing in their interest the ministers.

Oboisul in France, Aranda in Spain, Pombal in Portugal, Tannucci in Naples, and Kawnitz in Austria. Thus the courts of the most distinguished Catholic sovereigns of Europe were completely in the hands of the worst enemies of religion. This was soon discovered by the prelates of the Church; and among the first to raise the cry of alarm was the illustrious and holy Pontiff Clement XIII. He addressed at once, letter after letter to the sovereigns of Europe, in which he informed them of the plans of the enemies of the faith, and besought them with almost the earnestness of despair not to abandon but to protect the Jesuits in this hour of trial and frightful struggle. The reader has already seen a portion of this correspondence, as well as the bull which was directed to the whole Church in reference to the miserable posture of affairs, and the endeavours which were being made to deprive Catholicity of the services of the Society. His attention has been drawn too, to the letters which Clement directed to the prelates of France, where the storm was the most violent and where the enemies of the Society abounded. The reader will do well once more to peruse these documents, in order to understand what was the opinion which the Supreme Pontiff and the prelates of the Church entertained of the persecuted order on the eve of its suppression, and of the accusations urged by their enemies. The King of Poland, Stanislaus, went in person to the French Court, to urge his request that the Order might be spared. But all was to no purpose. The weak Louis, who was surrounded by unprincipled courtiers, and governed by an intriguing mistress, the infamous Pompadour, who hated the Jesuits because her confessor

insisted on her quitting the royal palace as one of the conditions of her admission to the Sacraments, was deaf to every entreaty,—to the entreaties of Pope, and king, and prelate. The infidels at length prevailed;—the Jesuits were suppressed not by the Church, but by the government of France. Loud was then the cry of victory; and loud the pæans of joy which burst forth from the infidel party. France having become the tool, or rather the slave of the infidel faction, the weaker powers of Europe did not long remain free. Over them, too, was soon seen flying the flag of victory, raised up by the hands of Voltaire and his minions. Rome was the last to yield; and well she might be, for at that very time, thousands of Jesuits were toiling in the scorching East and frozen North to propagate or preserve her faith and her rights. Well, indeed, might she be *the last* to yield, if she too was to bend and yield before the storm; for the solemn approval of nineteen venerable pontiffs, with which the whole of Christendom was acquainted; the recent prayers and supplications of numerous bishops in favour of the preservation of the Order; the public attestation which had been made of the innocence of the accused, and of the guilt of the accusers; the burst of sorrow which had resounded in every spot whence the Jesuits had been expelled; the consequences of the suppression visible in a few years in the neglect of the secular and religious education of the young, and in a very general abandonment of the Sacraments; the marked progress of infidelity, and the avowed hope of the “Philosophers,” of sapping the foundations of the Papacy and of Christianity; and the recent bull of Clement XIII., so laudatory of the Order, and condemnatory of the opposing faction, might

have easily staggered a man, ere he took the final determination of suppressing such a body, of greater nerve than the successor of Clement XIII.—Clement XIV. And in fact Clement at first did express his determination not to suppress the Order. Writing to the courts of Paris, Madrid, and Naples, as Pontiff, he says: "In regard to the Jesuits, I can neither blame nor annihilate an Institute, which has been applauded and confirmed by nineteen of my predecessors. I can the less do it, because it has been authentically confirmed by the Council of Trent." He further observed, that "by the French maxims a general council was above the Pope, and that if it were desired, he would call a Council, in which everything should be discussed with justice and equity, and the Jesuits heard in their own defence; that he owed to the Jesuits, as to all the religious orders, justice and protection; that, besides the states of Germany, the King of Sardinia and the King of Prussia had written to him in their behalf, and that he could not by their destruction, content some princes without displeasing others."—See "Annual Register," Vol. XII., p. 37.

But the states which had suppressed the Order, would not allow Rome a moment's peace, till she had contracted the stain with which they were marked. They would involve the world, through Rome, in the calamities which had fallen so heavily upon themselves, and thus, by rendering the calamity common, draw off particular attention from themselves. Wearied and perplexed by the incessant solicitations of the enemies of the Order for its suppression, the Pontiff, in an evil hour, from a belief that the tenure of his temporal kingdom depended on his abandonment of the Jesuits,

and that a lesser evil would result to the Church from yielding to than from opposing the wishes of the various courts of Europe, signed the BRIEF of Suppression on the 21st of July, 1773, thus involving for years to come thousands of religious and learned men in the greatest troubles and perplexities. I said that Clement signed A BRIEF on the 21st of July; and the word is deserving of attention, for it involves a great fact which Protestants nearly uniformly misrepresent or overlook. Timid as Clement was, *he would not issue a bull* against the Order; the most that could be extorted from his fears was the *brief* already referred to, a document not to be compared, in point of importance, with the solemn and authoritative declarations of the pontiffs, named bulls. By a papal bull the Society was instituted; by bull it was frequently confirmed; by a similar document it was restored; but by a brief only was it suppressed. To form a proper estimate of the brief of suppression, we ought to read it with the bull of Clement XIII., which immediately preceded this brief, and the bull of Pius VII., which was published in 1814; and, further, we ought to bear in mind the pressure directed against Clement, and which seemed great enough to overwhelm him, if he refused compliance to the wishes of the sworn enemies of the Church. From such a study only, and with such reminiscences, can we fairly learn either the real condition of the Society, or the line of policy which induced Clement to abandon to the wishes of their enemies, and condemn, in the plenitude of his power, *untried, unheard, undefended*, twenty-two thousand individuals.

The *brief* of the Pontiff was received with a burst of exultation by the infidels: it was looked upon by them,

as the most important result of all their machinations, and as the beginning of a fresh era in religion. Voltaire immediately wrote to his associates to say, that "Victory declared for them on every side, and that in a short while, only the rabble would be found under the standard of their enemies." Reason was deified, and a shameless woman received the adoration of the victors of the Jesuits. In what light the Society was viewed by these men we can easily gather from a letter written by d'Alembert. At the mere mention of the possibility of the Society's restoration in Spain and Portugal, he wrote these significant words on the 23rd of June, 1777, "Reason is undone, should the enemy's army gain the battle."

As soon as ever, and wherever the brief was published, the Jesuits immediately abandoned their posts, and every country saw itself deprived of pastors, who had only been known by the virtuous and good to be revered and loved. A greater blow could not have fallen upon any body than had been directed against the Order; nor could any project of a more painful character have been devised, than that of tearing to pieces the closely-knitted members of such a body, and of scattering these members over the four quarters of the world. The suppression and the subsequent separation, the blasting of life-hopes, the calumnies and odium to which the members found themselves subjected, these and numerous other trials were *calculated* to drive men almost to the brink of despair, and to induce them to adopt measures in self-defence not sanctioned by religion or by the state. But what was the conduct of the Jesuits? Did it help to bear out the libels of their adversaries, that they were pestilential characters, or

the statements of the prelates and former friends, that better Catholics and better citizens could not be found any where. The Jesuits were in the hour of adversity what they had been in better days : ever intent upon good, peaceful, meek, cheerful. *There was not one of all the body, who endeavoured to thwart the will of his Holiness, or who uttered in public one word of indignation or reproof.* Find me a parallel example of submission in any body of men, equal to and placed in circumstances in any way similar to those of the Society, and then I will correct the word which I am about to write, that this patience must be ever looked upon by all dispassionate observers as the greatest of moral miracles. These men, says Bausset, who are described as so dangerous, so powerful, so vindictive, bowed without a murmur, under the terrible hand which crushed them.—Vol. i., 21. A suppression was perhaps requisite, to enable men to know, if they would know, that these were indeed the faithful children of God : their destruction showed another's power, but not the Jesuits' weakness. They were strong in death, and their sepulchre was glorious.

Would it, however, be believed that malice and calumny could go to such lengths as to accuse the Order of murdering the Pontiff, Clement, and to represent Clement as describing them capable of attempting his life. And yet this has been done ; it has been done recently ; it has been done by one who freely urges charges of falsehood against others ; it has been done by a beneficed Anglican clergyman. Fortunately we have the sworn declaration of the Pope's physician, Salicetti, as to the cause of Clement's death ; we have, moreover, his sworn declaration that there was

not any reason whatsoever for asserting that violence in any form was resorted to by any person whatsoever. Even from the "Penny Encyclopædia," (article, Clement XIV.), these small scholars might have learned that the *post mortem* examination did not countenance the suspicion of poison; from the "Encyclopædia Britannica," they might have learned that the suspicion was simply ridiculous, and Bergier's sarcastic observation *cui bono?* after he had disproved the statement from historic evidence, might have induced men, who were reckless and the victims of prejudice, passion, and religious hate, to hesitate before they urged their unfounded accusation, and to study history before they gave expression to their *wishes*, relative to matters dependant on history for proof or disproof. Clement's words before signing the brief showed a mind ill at ease. He hated the task he was to perform: he performed it, but it preyed always upon him. He planted the dagger in his own breast and he knew it, when he attached the fatal, CLEMENT XIV. to his brief.

This is the place to say a word or two relative to the brief of Clement. My observations shall be as limited as possible. Not knowing of any synopsis of this document more full or accurate than that of the Protestant Dallas, I will transcribe his words on this subject. "The more," he says, "I consider Gangenelli's rescript, the more am I surprised at the pitiful attempts made to lay down something like an apology for injustice, and the more am I disgusted with its want of principle. It opens with a long narrative of the suppression of various small religious associations by ancient popes, but it leaves us quite in the dark as to the justice or injustice of those several suppressions. It

informs us that several complaints had been made at several times, to several popes, of the Jesuits ; but it omits to tell us, that those complaints had always been either rejected, or refuted, or disregarded, by those several popes, whose public acts attest, that they were, one and all, friends and supporters of the Society. The *brief* then recites *the jus*, or leading maxim, on which the whole procedure hinges, and which, in spite of the Roman canon, recorded in the Acts of the Apostles, solves the Pope's first difficulty or scruple of punishing without trial : it is this, *that the slow and fallible method of proceeding before courts of justice must be avoided ; that reliance must be placed wholly on that plenitude of power which Popes possess in so eminent a degree, as Vicars of Christ upon earth, and as sovereign moderators of the Christian republic ; AND THAT REGULAR ORDERS which they propose to suppress, OUGHT NOT TO BE ALLOWED THE FACULTY OF PRODUCING ANY ARGUMENTS IN THEIR DEFENCE, OR OF CLEARING THEMSELVES FROM THE HEAVY ACCUSATIONS BROUGHT AGAINST THEM.....* This requires no comment, every British heart will suggest a just one.

“ Let us see how Gauganelli gets over the difficulty arising from the approbation of the Council of Trent. To the eternal disgrace of this brief, then, we find the operative or suppressing clause made to depend upon a paltry sophism. Stating the *demands* and *wishes* of his dear sons, the kings and ministers, with the addition of pressing solicitations from some bishops and other persons, Clement, for a salvo to his conscience, declares “ that to choose the wisest course, in an affair of so much importance, he determined not to be precipitate, but to take due time to examine attentively, weigh carefully,

and wisely debate upon it." What was done? "*First of all,*" continues the brief, "we proposed to examine upon what grounds rested the common opinion, that the Institute of the Clerks of the Company of Jesus had been approved and confirmed in a special manner by the Council of Trent. And we found, that in the said council nothing more was done with regard to the said Society, than to except it from the general decree respecting other orders. The same council declared, *that it meant not to make any change or innovation in the government of the Clerks of the Company of Jesus, that they might not be hindered from being useful to God and His Church, according to the intent of the pious Institute approved by the Holy See.* If the lines in italics are not an especial approval and confirmation of the Institute, then must I confess, that I know not the meaning of the words *approval* and *confirmation*. To my understanding they convey a most decided approbation and confirmation of the Institute. Well, what succeeds the *imprimis (in the first place)*? What does the Pontiff *next* examine, weigh, and debate attentively, carefully and wisely. The reader will look in vain for the second head of wise deliberations; the actuating assertion immediately follows: "*actuated by so many and important considerations, &c.,*" and *impelled by fear*, for that is the import of the following sentences: "WE DO SUPPRESS AND ABOLISH THE SAID COMPANY." The only possible apology that can be made for Clement, in this rescript is, that he acted, as lawyers term it, under duress. After his own avowal, while a cardinal, can any man doubt, that he imagined that the intrigues going on in France, Spain, Portugal, and Sicily against the Jesuits would prove fatal to the

power of Rome, if the Society were protected? The whole of the preamble of his rescript consists of the approbation of his predecessors and the appeals of the intriguers of the nations around him against the Jesuits. At last, the *Inquisition* of Spain, press so strongly, that Sixtus V. determines to examine the matter, but he is saved the misfortune by death, and his successor Gregory XIV. approves of the Institution of the Society in its utmost extent, confirms their privileges, and ordains that, under pain of excommunication, all proceedings against the Society should be quashed. In short, neither in the multifarious preamble, nor in the short actuating clause, does Clement XIV. once adduce an opinion of his own adverse to the Society; but throughout lends himself to the representations of foreign cabals, to which he at last confessedly sacrifices them.

"All then that this rescript proves is, that powerful enemies prevailed, in certain states, against the Jesuits, and that Clement XIV., notwithstanding the approval and confirmation of the Council of Trent, evinced by their declaration, as above cited; notwithstanding the approval and confirmation of successive Popes; notwithstanding his own approval and regret (all clearly inserted in this rescript); found himself compelled by the pressure of unjust and arbitrary power, to withhold his confirmation, to suppress and abolish a Society, to whom he knew it was doubtful, whether religion and piety or science and letters were more indebted."

Such is the analysis of the luminous brief of destruction so triumphantly referred to....(*)

(*) See Dallas' "New Conspiracy." pp. 106-110.

This analysis, so just and so accurate, made by a Protestant, who was both a gentleman and a scholar, and who had read and studied the document which he professed to explain, is deserving of careful examination. Placed in juxta-position with the references of a certain Anglican clergyman, it will not add much to the character assumed by our recent assailant; it will add another to numerous proofs already before the public of the blindness of some of the adversaries of the Order, and of the meanness to which even honourable men can stoop, when anxious to gain certain ends. Unwilling to believe that this speaker of anti-Catholic notoriety, has wilfully corrupted and misapplied his quotations, I must suppose that he has AS USUAL only decked himself with borrowed plumes, and fought with weapons provided for him by another more reckless than himself.

Before quitting this subject I will draw the reader's attention to two other observations connected with this brief. 1st. Clement foreseeing the result of his own conduct, forbids all, under pain of excommunication, to injure by any means whatever, but especially by contumelious invective, either *by word of mouth* or in writing, in public or in private, UNDER COVER OF THIS BRIEF OF SUPPRESSION, any person whatsoever, *but more especially all members of the Society*. 2nd. To prove that he had no just ground of complaint against the Society in general or its principles, he adds "But that the world may know that our only object is the advantage of the Church and the peace of Christendom, we desire to give some consolation in their sorrows to every member of the Society, *each individual of which is most dear to us in Jesus Christ*; and that all troubles

and contentions being at an end, they may apply with more success, to cultivate the vineyard of the Lord, and to procure the salvation of souls, we decree that "they either enter other religious orders as their inclinations may direct them, or place themselves as secular clergy under the immediate jurisdiction of their ordinary, &c." Was this treating the Society as a band of miscreants? Are the individuals *most dear to the Pontiff*; men *fit for other religious communities*, and *for the duties of the secular clergy*; men who were *still to cultivate the vineyard of the Lord, and to further the salvation of others*, in the opinion of him who crushed them, a band of unprincipled persons, the advocates of principles opposed to the strictest laws of morality? Why, this very brief is the strongest proof of the Jesuits' innocence; and the very mention of it should blanch the cheeks of those who, by misrepresenting it, and only citing a few words which the public could not rightly understand, have endeavoured to delude and deceive, and awaken the worst feelings and fears, against a body of men, whose only crime was the service which they conferred upon religion, by firmly and inflexibly opposing heresy, infidelity, and crime.

But it is time to see the results of the suppression. The seditious and wicked Jesuits being tossed aside and crushed as a body, perfect peace and halcyon days will surely be the consequence. This was urged upon the Pontiff as the end hoped for; but was it attained? We will briefly consider this matter. In France, soon after the suppression of the Order, every coffee-house, book-stall, and library was filled with publications inculcating the principles of the "Philosophers:" nothing was heard of or read but Voltaire's

or some such writers productions. Irreligion was the offspring of *reason*; and that equality and liberty which was so much boasted of, soon subverted society; converting Paris into a mighty slaughter-house, and the environs of Paris into an unholy Haceldema, or field of blood. The revolution came. Royalty was not respected. The King of France was hurried to trial by an irreligious and blood-thirsty mob, by which he was condemned and led to execution. The Queen of France was not respected. After being dragged from prison to prison she met the fate of her husband; and the king's sister, notwithstanding her beauty, her innocence, and her many virtues, was similarly butchered; and after death, her body was treated with horrible indecency by a licentious rabble. Hundreds of clergy too were put to death after having been subjected to innumerable indignities; and at length, the scourge of God, Bonaparte, came forth to decimate the people, blanching the desert and the plain and the battle-field with the bones of Frenchmen. As a modern writer observes, "Down went the venerable Church of France," the Church of 1,700 years, with all its wealth and pomp. The Churches were closed; the bells were silent; the shrines were plundered; the sacred vessels were melted down. Buffoons dressed in copes and surplices, came dancing the *Carmagnole* even to the bar of the convention. The bust of Marat was substituted for the statues of the martyrs of Christianity, and as if to bid defiance to further outrage, an abandoned girl received in the chancel of *Nôtre Dame*, the adoration of the people, under the name of the Goddess of Reason. The *Ærolia* of Paganism were celebrated in the city of Paris: Christianity was laughed at as something

simply ridiculous: and the moment seemed to have arrived when these new Jupiters and new Hercules' might raise up the monument commemorative of the destruction of the Christian name.

But did France alone suffer? No. The sovereign of Spain too was hurled from his throne; and the royal family was obliged to abdicate in favour of a cowardly usurper, and be content with a prison and with chains, instead of a palace and a crown. The Court of Portugal also was compelled to fly and seek shelter in her South American colonies:—to sail down, as exiles, that very stream, on whose waters they had beheld without pity, the suppressed Jesuits sailing, but whither, God could only tell. Austria's day of humiliation too came. The sovereign of that mighty kingdom, the successor of the Hapsburgs, was compelled to give his daughter in marriage to a despot, after having changed his hereditary title, and experienced the mortification of twice seeing his victorious enemy entering his capital.

Nor was Rome spared. Her churches were spoiled; her pontiffs were driven from their see to be thrown, like criminals, into prison, and one of them condemned to be, what it is said St. Malachy foretold ages before he would be, the *peregrinus Apostolicus*, the Apostolic wanderer; the tri-coloured flag floated on Castel St. Angelo; and as the Sixth Pius died, the "Philosophers" exclaimed, "It is consummated,"—"The Popedom has ceased, has ceased for ever." But the end was, not yet, for there was TIME as yet, and the Popedom was to be as enduring as time. Another pontiff arose and during his reign, was to begin another period of struggle, more vigorous and more enduring than any

previous one, in the cause of faith and virtue: it is going on still.

Had things like these happened on the rise of the Order; had the birth-day of the Society been the birth-day of infidelity, the time when churches were to be overthrown, and Christianity to be driven from the nations of Europe; had the cry then been raised, and Jesuits had caused that cry, "Reason is the only power worthy of respect and adoration;" had the crown and sceptre been seized by the stranger, and had the blood of the sovereigns of a noble line stained the scaffold; had the Jesuits been the promoters of irreligion, immorality, and anarchy, as their enemies *were avowedly*; then, indeed, it might be said with propriety that the birth of the Society had been a sad event. But this calamity did not then occur. The Jesuits were from the first the messengers of peace, and wherever they were, and their counsels were listened to, order and religion flourished, the throne was safe, sovereigns and magistrates and parents were revered and loved, and science and literature were cultivated. Under their administration was established a kingdom in Paraguay, which for happiness, virtue, religion, stands unrivalled in the annals of national prosperity and bliss. "It is glorious," I again repeat the words of Montesquieu, "it is glorious for the Jesuits to have been *the first* to give a practical demonstration in Paraguay how religion may be coupled with humanity." "The mildness," says Buffon, "the charity, the regular conduct of the Jesuits, affected the savages, soothed their ferocity, and gained their confidence; frequently did they come of their own accord to seek out the teachers of a law which rendered men so perfect. They adopted

the law, and joined in community. The thing does more credit to religion than to have civilized whole nations." They evangelized every part of the world, subjected themselves to every danger and hardship, became slaves with the slaves, poor with the poor, learned with the learned, in order to gain all to Jesus Christ. They did more for science and history than had been done for ages previously. This they did; this they continued to do so long as they were permitted; suppressed, they lived to mourn over the darkness which covered the earth, and the sacrilegious tearing of the veil of the temple, which had previously been revered. At their fall, the nations of the earth mourned, and a voice was heard every where exclaiming, "*There is a God who judgeth,*" "*I will repay.*"

Calamities of so unprecedented a character following the destruction of an Order, which was evidently well calculated either to have prevented or obstructed their outburst, can it be a matter of surprise, if one of the first acts after his restoration to his see of one of the most learned, humane, pious, and zealous Pontiffs who ever sat in the Chair of St. Peter, should be the re-establishment of the Order of the Jesuits? Assuredly not. On the 7th of August, then, 1814, the Pontiff, Pius VII. solemnly restored, at the request of the bulk of the Catholic world, the suppressed Order, by a papal bull; revoking the sentence of the XIV. Clement, and approving of the acts of Clement's predecessors. Thus was the reputation of the Order restored, and the Church was soon seen reaping great benefits from the services of a body of holy and learned men. I will give a brief outline of this solemn instrument of pontifical approbation.

After observing that the Emperor of Russia, Paul I., "had warmly recommended certain priests of the late Society to the Holy See, in his most gracious dispatches of the 11th August, 1800, in which, after having expressed his special regard for them, he declared that it would be gratifying to him for the good of the Catholics of his empire, that the company of Jesus should be established in his empire, under our authority," the Pontiff continues: "We therefore *considering attentively* the great advantages which these vast regions, almost destitute of evangelical workmen, might thence derive, and weighing in our mind the great increase which these clergymen, *whose morals and doctrines were held in such estimation*, would, by their unabated labours, their intense zeal for the good of souls, and their indefatigable preaching of the word of God, occasion to the Catholic religion, have thought fit to second the wish of so great and beneficent a Prince." He next states that by a brief, dated 7th March, 1801, he empowered those in Russia, as also others who should repair thither, to form themselves into a body or congregation of the company of Jesus, Francis Karew being appointed general of the Order; and to follow the rule of St. Ignatius, approved of by Paul III. Next he observes that shortly afterwards "we thought it our duty to grant the same favour to the kingdom of Sicily, on the earnest request of our dear Son in Jesus Christ, King Ferdinand, who entreated that the Company of Jesus might be re-established in his dominions and states, as it was in Russia, from a conviction that, in these deplorable times, the Jesuits were the teachers the most capable of forming youth to Christian piety and to the fear of God." This favour he says he granted

by brief on the 30th July, 1804. Next he states that "*Almost all the Catholic world demands with unanimous voice*, the re-establishment of the Society of Jesus. We daily receive to this effect the most pressing petitions from our venerable brethren the Archbishops and Bishops, and the most distinguished characters of every degree and order, MORE ESPECIALLY SINCE THE ABUNDANT FRUITS PRODUCED IN EVERY COUNTRY, IN WHICH THIS SOCIETY HAS HAD A FOOTING, HAVE BEEN PUBLICLY KNOWN." Referring then to the calamities which had followed the suppression, the Pontiff states that it would be criminal in him "to refuse to employ the vigorous and experienced rowers, who volunteer their services, in order to break the waves of a sea, which threatens every moment shipwreck and death." "Influenced," the Pontiff proceeds to say, "by so many and such powerful motives, we have at length determined to do that which, we had earnestly wished to have done, at the commencement of our pontificate. After having (by fervent prayers) implored the Divine assistance, after having taken the advice and counsel of a great number of our venerable brethren, the Cardinals of the holy Roman Church, we have decreed with *full knowledge*, in virtue of the plenitude of apostolical power and with perpetual validity, that all grants and powers heretofore made and given by us exclusively to the Russian Empire and to the Kingdom of the Two Sicilies, shall henceforth extend to all our ecclesiastical states, as well as to all other states and dominions."

He further exhorts all the superiors of the Order "to show themselves faithful imitators of their Holy Father;" commends the entire order to the temporal and spiritual powers; and revokes the destructive brief of Clement

XIV., "*Dominus ac Redemptor noster.*" Such is the document of Pius VII., by virtue of which the Society was restored; a document clear and intelligible and plain; very unlike that which was issued by the Fourteenth Clement. The difference is marked; and Protestants have not failed to draw the comparison between the obvious sincerity of the bull of Pius, and the disingenuousness of that of Clement. An Anglican minister to whom I have already referred, after noticing this restoration of the Order, puts this question, "But had the Jesuits retracted their principles, or had the Church of Rome found out that they had been calumniated," which he thus answers; "No; to the deep and eternal disgrace of the Church of Rome, the Jesuits were restored without retracting one iota of their immoral principles, simply because she felt that she could not do without them." Is this statement made by the minister simply because his cause is desperate? Are such statements to be for ever uttered against the Church and against individuals on account of a certain pruriency to accuse, and an inability to think well of any thing or any one not belonging to the Clapham heresy? for this man dares to accuse the learned and dignified members of his own church of heresy, simply because they are opposed to his learned Scriptural dreams, or his own deductions from the olla podrida of liturgy, homilies, and articles. I tell him that the Jesuits had no principles to revoke:—they believed with the Church, and believing with the Church they were secure; for with this Church the spirit of truth, of holiness, perpetually abides, informing, animating, sanctifying it. They received the dogmata of the Church, and the moral code of the Church. If any member had swerved for

a moment from the truth in either respect, him the Society rejected, unless he submitted with the docility of a child to the heaven-sent teacher. The emperor of Russia preserved the order, because the Jesuits were holy and good teachers; the King of the Sicilies sued for and obtained the restoration of the Order on the same grounds; eventually the sovereigns and prelates of nearly the whole of Christendom bore evidence to the virtues of the libelled order, and the Pontiff in the joy of his heart ratified the approbation of a world, and restored the Order to its former posts and privileges. During the interval which had elapsed between the suppression and restoration of the Order, men had had time and opportunities to examine the history and deeds of the Jesuits. The result was not favourable to their enemies; the examinations proved that the Jesuits had been the able and successful champions of order, orthodoxy, morality, and literature. To suppose, as our assailant does, that the world which recalled the Jesuits had not examined the history of the accused, is either to allow that the world was *always* assured of their innocence, or that the nations of the earth were reckless of their own safety and absolutely demented. If the world was not all along convinced of the innocence of the accused, then would kings and statesmen, and prelates and popes, have deemed it absolutely requisite to study carefully the principles of the Jesuits, before letting them loose upon the world. For of what were they accused? Read the arrêts of the French Parliaments; read any of the hundreds of inflammatory pamphlets and larger works published against them, and it will be seen, that crimes, subversive of every government, subversive of society were freely

adduced and urged against them. Of regicide and rebellion, of falsehood and fraud, of enormities even of a blacker character they were accused. Kings and statesmen and prelates would not fail to feel quite sure of the innocence of the accused and punished, ere they restored them to power again, put themselves within their reach, and published the dishonour of their forefathers by honouring those whom their fathers had dishonoured. Why even Mr. V—— sees that examination was requisite:—and is he more lynx-eyed than the rest of the world? How foolish some men make themselves when sitting in the judgment-seat! “Upon a day appointed, Herod....sat in the judgment-seat and made an orationand the people made acclamations, saying, it is the voice of a God and not of a man.” This is the position of the drawers together of anti-Catholic movements. But whilst men are applauding, of what does God think them deserving, “and forthwith an angel of the Lord struck him, because he had not given the honour to God.” (Act xii.) Can any one’s position be less creditable, or more pitiable than this accuser’s. I leave him “in his chair of pestilence.” Popes and kings, and councillors and prelates, and people, all were assured of the innocence of the Society, whose restoration they so earnestly sought. They knew and acknowledged the Jesuits to be more than innocent: they acknowledged them to be of all the children of the Church, the most zealous and able labourers. In illustration of this point, I will adduce the words of the first ordinance of Ferdinand VII., king of Spain, relative to the re-establishment of the Society in his dominions. “Since,” he says, “by the effect of the infinite and special mercy of our blessed Lord for me and my faithful subjects,

I have found myself in the midst of them, reseated upon the glorious throne of my ancestors, I have received, and continue daily to receive, a number of representations made to me, from the provinces, towns, villages, and boroughs, of my kingdom, from the archbishops, bishops, clergy, and even the laity, all of whom have laid before me proofs of the loyalty and attachment, and the warm interest they take in the temporal and spiritual welfare of my subjects, most earnestly supplicating and imploring me to re-establish throughout every part of my dominions, the Society of Jesus, inviting me in that to follow the example of the other sovereigns of Europe, and especially that of his Holiness, who has thought proper to repeal the brief of Clement XIV., bearing date the 21st day of July, 1773, which extinguished the religious regular Order of the Society of Jesus, by the publication of the famous Constitution of the 7th day of August last. ‘*Sollicitudo omnium Ecclesiarum.*’ After such respectable precedents, *I did whatever lay in my power to ascertain, in the most positive manner, the falsity of the criminal charges laid to the account of the Society of Jesus, by their rivals and their enemies, who were at the same time the enemies of the most holy religion of Jesus Christ, which is the first fundamental law of my monarchy....*

I have at length brought myself to the thorough conviction, that the real enemies of religion and kingly government were the very persons who had laboured with the most earnestness, at rendering the Society of Jesus odious, at dissolving it, at persecuting its unoffending members, *by employing against it the vilest intrigues, the foulest calumny, and the most ridiculous imputations.* It has all been proved by experience,

from the moment that the Society of Jesus was abolished to the triumph of impiety ; from that same moment we beheld the same means employed, by the same men during the deplorable period which ensued, to upset several thrones ; which disastrous events would never have taken place, had the Society of Jesus maintained its footing ; it was an impregnable rampart of the holy religion of Jesus Christ, the doctrines, precepts and counsels of which alone can render subjects so valiant and estimable, as mine have, to the admiration of all mankind, proved themselves during my absence." The monarch proceeds at great length to praise the Society's zeal, virtue, learning, &c., and afterwards observes, "that the pretended crimes which have been laid to their (Jesuits) charge affected at most some few individuals ; that by far the great majority of the Society occupied themselves constantly in the attainment of science, in the practical administration of our holy religion, guided by the soundest principles of morality, ever tending to alienate men from vice, and lead them in the ways of justice and virtue."—June 9, 1815. On the 3rd of May, 1816, Ferdinand issued a second and equally striking ordinance in favour of the Society. Let now the enemies of the order, in the face of these facts, come forward and say that the Society was restored without examination. They are at liberty to do so. But how will all honest-minded men, men who have studied history, characterize such assertions !

My task is done. I have explained the origin, progress, and principles of the order. I have exhibited it as toiling and labouring for Jesus Christ, and for him effecting such things as have arrested the attention and extorted the praises of the good and the truly learned.

I have shown too how and why the Society was persecuted; what was the pressure by which it was eventually overthrown, and what the causes which led to the revival of the body. The accusations urged against the Society have likewise been noticed, and those answers have been given to the objections which will be sure to satisfy the honest and enlightened mind. I commit my work with confidence and pleasure to the perusal of the public, from a conviction that the argument made use of will be readily appreciated, and that the consequence will be a retraction of former errors and mistakes in reference to a body which has deserved so well of religion and civilization, literature, and science.

In conclusion, I would beg of the reader not to be led astray by the random assertions of pulpit and platform orators; but to study the writings and constitutions of the body. The words of an enemy are always suspicious, but those of an interested adversary are to be received with peculiar caution and mistrust. Discover really who are Jesuits—for hatred and bigotry make sad use of this word Jesuit—and when you discover them compare their *conduct*, and the rule which they profess, with the accusations which are urged by adversaries: you will soon discover who is “full of fraud, and deceit, and falsehood.” Examine the neighbourhood of the colleges and houses of the Society, and see whether vice or virtue, loyalty or insubordination mark those localities. Ask the neighbours how the Jesuits live? ask them if they are kind and charitable, and zealous, or harsh, unfeeling, and careless. There is talk enough about Stonyhurst and Benarth;—go thither, there you will find the best answer to all that is either said or written against them. The gentlemen in those colleges

you will find kind, learned, and holy ; and the neighbourhood for miles around will testify to their charities and attention to the poor, and their willingness to benefit every one, irrespective of age, sex, or creed.

Hereford, July 6, 1852.

